41624-10

CONDITION

OF

SOCIETY;

AND ITS ONLY HOPE, IN OBEYING

THE

EVERLASTING GOSPEL,

AS NOW DEVELOPING AMONG BELIEVERS

IN

CHRIST'S SECOND APPEARING.

"Prove all things; hold fast that which is good."—Paul.

PRINTED AND PUBLISHED AT THE
"Day-Star" Office.

UNION VILLAGE, O.

1847.

Digitized by Google

PREFACE.

The following pages are a brief summary of important facts, which are presented for the consideration of *honest* souls only—or those who are willing to obey the truth, when fairly set before them. The arrangement is imperfect, being made up of selections from the "Day-Star" without changing the type.

If the facts herein set forth, do not arouse the *honest* reader to a different course of *action*, from that pursued by the world around him, we fear that neither reason nor revelation can do him any good.

The picture of religious Society, as given in the extracts from Atkins, Beecher, and Buchanan, are horrible indeed—that of civil Society is not only universally known, but beginning to be keenly felt.

The evidences of what is the true Gospel *work*, will be well weighed by the truly *honest*.

Digitized by Google

CONDITION OF SOCIETY,

AND ITS ONLY HOPE, IN OBEYING THE EVERLASTING GOSPEL.

Some may say, when I want to learn any thing further relative to the condition of society—the causes and cure of its evils, I will pursue my inquiries in other quarters; and not trouble a people, whose necessary ignorance is the result or offspring of their seclusion. It is true we have no knowledge *to boast of*, and shall therefore give you a picture of the dilapidated condition of the civil and religious institutions of the World, as it has been drawn by people *of the World*. None can gainsay the fact, that the untold miseries of our race are increasing at a most fearful rate, in almost every clime and nation under heaven: and what is not a little surprising to us, the Plutarch's and Cicero's of the present day seem to be content with theorizing out the *cause* of these evils, and inventing new schemes to remedy them, without one particle of regard to the practical demonstration which God has placed before them, or scarcely a self-denying effort to make themselves or others better. The world is as completely filled with pretended remedies for existing evils, as it is with the evils themselves; and such is the universal distrust, that men will not longer be deceived with theorizing: They are be-

Digitized by Google

ginning to look with interest at the sources from whence recommendations come, to see what evils they *have* corrected. The time is at hand when mankind, groaning under their increasing weight of afflictions, will demand of the preacher of reform, a more tangible voucher than an air-built castle, for the value of the doctrines he preaches. What has your doctrine done? How near has it brought men to the holy example set by the Savior of the World? How many of these evils has it averted, and how much good has it ministered? Unless such common sense questions as these are satisfactorily answered, the preacher's reward must be the taunting reply "Physician heal thyself."

It is a common thing for real merit to go for a long time unrewarded in this world; but those who minister the greatest amount of good to their fellow sufferers, have always been that class who are the least clamorous for worldly notice, and the most modest and unassuming in their pretensions: The sweet consciousness of doing right—the comfort of a justified spirit, is so near a-kin to heaven, and so far removed from earth, that ten thousand repulses will never retard the efforts or slacken the hand of the truly honest soul in ministering comfort in distress, whether his ministrations are appreciated or not. 'He that doeth the will of God abideth for ever,' is his motto, and onward he moves, with the assurance that whatever foundations are laid and rent asunder, this

Digitized by Google

one will stand. It is this consciousness of ministering good, and not evil, that brings us before the reader. Such indeed is our assurance of honesty of intention at least, that we are willing to pledge ourselves that when any work is laid before us, practically demonstrated to be better than that in which we are engaged, we will lose no time in availing ourselves of that better work. It will need but a cursory review of the condition of society, to show the necessity of speedy, prompt, and energetic *action*. "The world that now is," about 4346 years ago, according to the Bible, whose authority no Christian disputes, contained eight inhabitants, (the family of Noah.) Since that time, its population has increased to its present estimate—about 1000,000,000; and in reaching this enormous population, we pass through the history of the most heart rending scenes of war, famine, and pestilence; in which Thrones, Empires, and Kingdoms have fallen, and whole nations have become extinct. The increase of population has swolen to a torrent sufficient to overflow the destruction and death of the "dark ages," and is still increasing in a more rapid ratio than in any past time, according to the accredited statistics of all lands. While the population of the United states has doubled at the ratio of once in twenty-four years since 1790, so far from decreasing the population of foreign lands by the tide of emigration,—that of the British Isles has doubled in about 49 and a half years—

Digitized by Google

France in about 35 years, (besides its loss of more than 2,000,000 by war in the same time) the German States, in about 50 years, Russia in about 35 years &c. &c. Unparallelled scenes of destruction must transpire to reduce the ratio of increase of population, so that it would only double once in say 60 years: and let it be remembered that a world containing 1000, 000,000 inhabitants, requires no more time to double—not as much, as when it contained but *eight*. There are upon the earth's surface only 50,000,000 square miles of land, including Lakes, Rivers, Swamps, Deserts, &c. which reduced to acres would be 32,000,000,000. It will require only three times more doubling of population to leave each human being in possession of only *four* acres of this broken mass; and three times more, or about 300 years, upon the same liberal calculation, to put it out of the power of the earth to sustain its inhabitants. That these things have not altogether escaped the notice of the wise of the present day, we will here give you the language of *John S. C. Abbott*, well known as a literati, and religious teacher—published in the New York Evangelist of Jan. 12. 1843.

"When we consider how full the Old World already is, and the many causes which are now combining, through the advances of piety, civilization and the arts, to ameliorate the condition of the human family, and thus to promote the more rapid increase of population, we cannot imagine that an inch of ground will, in two hundred years, be left unoccu-

Digitized by Google

pied in that hemisphere. What then is to become of this vast and accumulating population of earth, when it shall have filled every nook and corner of the globe, and shall have exhausted all its conceivable resources? Is bloody war again to riot for the extermination of the human race? Neither God's word nor his providence, warrant this expectation. The time is evidently near, when the sword shall be beaten into ploughshares, and the spear into pruning hooks, and the nations of the earth shall learn war no more. Is famine with gaunt and skeleton limbs to stalk in horror over the fields and cities, and the families of earth to waste and perish through the miseries of starvation? This would be a millennium of earthly wretchedness indeed, the idea of which no sane mind can cherish for a moment. What then is to be the result? It seems capable of mathematical demonstration, that matters cannot progress *as they are now progressing*, in this world, two hundred years longer—perhaps not half that time. Every thing seems converging to a crisis—to a speedy crisis; and some tremendous result must soon ensue. The population of the world is rapidly outgrowing the world's capacity to sustain it. One of three things is, therefore, inevitable. By some supernatural interposition, the rapid increase of population must be prevented: or war and misery must thin off the thousand myriads, struggling for a foothold upon the earth: or THE END OF ALL THINGS IS AT HAND, and a new dispensation is to be ushered in, by the introduction of the New Heavens and the new earth, wherein dwelleth righteousness. The probability of this latter result is in process of rapid development, by all the teachings of prophecy and of providence."

"If a ship at sea, at a hopeless distance from

Digitized by Google

land, has sprung a leak, and the water is increasing in the hold, notwithstanding every endeavour to prevent it, an inch an hour, you can calculate with mathematical precision, how long it will be, at that rate, before the ship will be full. And you are absolutely certain, that unless there be some providential interposition, the ship must sink in a given time. Now the world is just in this condition. Its population is rapidly increasing, and, of course, the time is at hand when it must be full–when it can hold no more people, and when some stupendous change must ensue. The increase of population is now such, that unless retarded, this event must take place within the period of two hundred years. Are there any prospective influences which may retard this progress? No! none at all. On the contrary, every thing indicates that the ratio of increase must be continually and rapidly augmenting. The facts being admitted, we can no more resist the conclusion, than we can resist the demonstrations of Euclid."

"Does prophecy throw any light upon this question? It is certain that there is nothing in prophecy which militates against this view."

This view, with men of reason, must show that a prosperous state of society under the present order of things, cannot be greatly protracted: But our conclusion is, not from these outward circumstances, but from a spiritual work among the people of God, that the great day of God has come: and that famine, pestilence, and the sword, have commenced in earnest, their work upon those appointed to destruction.

For the past few years, thousands in Europe, and many indeed in our own country, have been groan-

Digitized by Google

ing under the pressure of increasing poverty, till we now hear the appeal in every corner of our land, to arouse, and save a nation from death by starvation. In 1841, when 24,000 Weavers in Spitalfields, England, were represented before the Lord Mayor, as being really in a state of famine—suffering from hunger; the feelings of thousands of hearts were aroused, and their wants were supplied; but in 1847 when millions in Ireland in a worse state—dying by the score in a parish, in a single week, for the want of the coarsest of food, there is neither sympathy, nor ability on that side of the Atlantic to afford relief. Dr. Buchanan in a recent lecture in Cincinnati, says,

"In Great Britain the problem of the destiny of the race has already been brought far towards a solution. Why, 30 years ago the pauper population of England was more than a million and a half; but now when the pauper population is estimated by millions, I should be afraid to describe its present condition. That condition is so frightful, that I would refer rather to periods some time past, when the immediate pressure of scarcity could not be pleaded.

In 1836, when agricultural products were abundant, when there was no scarcity nor high prices, a great proportion of the hand-loom weavers were unable, according to a speech of Sir Robert Peel, to obtain food of the cheapest description, and were so much in want of clothes that they could not attend public worship, nor send their children to the parish schools; most of them slept on straw; and yet many of these people were in full employment, working

Digitized by Google

many hours daily. These statements are not colored for popular effect. They are reluctant admissions of the evils under which the kingdom groans. In 1841; according to Mr. Crawford, out of a population of 5342 described by him, not one earned as much as 4 pence a day, many but one penny, sometimes less, 5-6ths,—had scarcely a blanket to sleep upon, and a very large number had nothing but chaff. In Manchester 4000 persons had to subsist on 13½ pence per week; another account speaks of 10,000 who had but 6 pence a week According to the Paisley memorial there were in that place 10,000 persons simply kept from starving by continual charity. In Leeds 20,000 did not earn 12d. a week. When the Spitalfield weavers waited on the Lord Mayor (in Dec. '41) they represented 24,000 of their number as in a state of famine actually suffering from hunger: and a committee of investigation afterwards reported that the statement was below the truth. 24,000 people pronounced really starving! Imagine how much wider spread the silent suffering—how much agony in those whose pride prevented their making known their wants, and asking that charity, which is so coldly given and so often denied! How many cases of quiet submission to inevitable fate."

"Perhaps you recollect that the condition of work-house inmates was illustrated not long since by a fact occuring in one near London. The miserable inmates employed in crushing the bones of horses, were found to hide them, for the purpose of gnawing the grizzle, though in a state of putrefaction!—The average wages of agricultural labor throughout England, when employment can be obtained, is stated by all enquirers to be 7 or 8 shillings a week. The principal food is getting to be as in Ireland, potatoes alone. Their cottages are suffered

Digitized by Google

to go to ruin, because they are too poor to pay any rent—Those cottages, once so gay and the pride of the land, are now mournful, the voice of song it is said is never heard in them,—"their miserable inhabitants vegetating upon potatoes and hard dumplings, and administering a little water colored with tea to their crying children."

Such gentlemen, appear to be the gloomy consequences of progressive civilization—such the state to which society is every where tending. How can we feel that we are exempt? Is there any exemption from the great law of equilibrium which brings the markets to a common level—and which continually brings down the price of every commodity, human labor included, in proportion to the supply. We may surround our country, with commercial prohibitions, combinations may be entered into by our artizans,—no matter—they are but small dikes raised against the waves of the ocean of commerce, which will ultimately bring all to the destined level. The mechanical inventions of the age, the diffusion of information and increased facilities for intercourse; steam, the magnetic telegraph, all further the same end; and make it the more difficult to prevent the equalization of labor and wages throughout all nations that can have communication with each other. The commercial equilibrium is advancing, and must advance with greater rapidity than ever. Indeed we can see its approach even in our own country. Our artizans are constantly compelled to combine, and have their strikes, to protect themselves from the downward tendency of increased competition. Occasionally we find a particular class, like the printers, able by their intelligence, to keep up the rate of wages. But what is the consequence? Those that cannot find employment at

Digitized by Google

the fixed rate of wages, are maintained by those who can or are compelled to abandon their trade, and increase the competition in some other calling. Thus dike up one place as you will, the pressure will fall the greater on others. The level must be found at last—this level is the lowest price that will keep body and soul together."

In New York there are said to be 20,000 persons continually seeking employment. When thousands of hungry men are going about seeking employment, it is folly to talk of commercial regulations or combinations to prevent the effects of competition.

The same writer observes that it is difficult for us to think that these things are coming upon us; but they are nearer than we suppose. The State of New York already numbers its 144,000 paupers—a ratio of 1 to 17, whereas that of England about 30 years ago, was only 1 to 10 or 12. The value of land must and will increase, and the value of labor decrease to its lowest mark, which in Ireland and France, is beginning to fail to keep "soul and body together." The annual increase of human suffering, so far from being exagerated; if faithfully detailed, would annually fill the archives of the nation with volumes, written within and without, with lamentation, mourning and wo. The Philanthropist above quoted, enters his solemn protest against the present arrangement of Society, at length. Among other things, he says,

"I protest against the present order of civilization because it is entirely anti-christian. It is based upon a violation of every precept we have been

Digitized by Google

taught to consider sacred. Instead of universal brotherhood, it necessarily divides men into classes, with as little affinity or affection between them, as hostile tribes of Indians on the Praries. I know that all the natural effects of this state are not now plainly manifested, but it requires no great penetration to see how it will be, when different degrees of wealth and mental culture and social refinement as well as conflicting interest separate us more effectually from each other.

It is a state in which it is impossible to indulge our higher sentiments. Is there a single individual in this assembly satisfied with himself; satisfied that his moral faculties are rightly exercised, occupied as he is obliged to be (on pain of starvation,) for at least six days out of seven with the great business of life,—the getting of something *for* himself, and *from* his neighbours? Is there one here that feels free to act out his moral nature? One satisfied that he does enjoy the full and healthful exercise of the moral faculties? If there is such an one, I would purify myself by communion with him."

In searching the records of wisdom which has turned aside torrents of evil in time past, we fail to find an antidote sufficient for the present time, save in the Gospel of Jesus Christ. This, if rightly understood, and promptly and faithfully applied, *must* afford a remedy, else it could not be true that "Godliness is profitable to all things, having the promise of the life that now is, and that which is to come." Let it be remembered that these sufferings of our race are but the just Judgments of a Holy God, long since predicted by Prophets, and "holy

Digitized by Google

men of old," as the instrumentalities with which he would humble the lofty looks of man, and bring low his haughtiness, when he should arise to shake terribly the earth, Isa. 2:10-22. And has this work proceeded so far, that every social feeling—every tie necessary to bind and cement society together, (outside of the Kingdom of God) in every circle, both civil and religious, has been rent in pieces, and you know it not? If you turn your eyes imploringly to the religious institutions of the age, and humbly ask the professed representatives of the lowly Jesus, for God sake! for the sake of sinking millions! for the sake of a ruined world, O lend a hand in rescuing at least a remnant of your race from this awful Maelstrom of death! The cry is vain—the petition hopeless. They have sunk lower than all the rest. The light that was in them has become darkness, and that darkness is so great, that the infidel world scorn their example, and are boldly professing to teach them how to live. I will present a picture of their condition, as drawn by one of their number. It is an extract from a Sermon preached by Charles Beecher at Fort Wayne, Ia. Feb. 22, 1846. from 2 Tim. 3:16, 17. "Proving the Bible a sufficient creed."

"The apostolic churches, during the whole of the first century, had no creed but the Bible. The apostles' creed, even, the simplest, oldest, most harmless of the species, was not made by the apostles. "There is," says Mosheim, "indeed, ex-

Digitized by Google

tant, a brief summary of Christian doctrines, called the apostle's creed, and which from the fourth century onward, was attributed to Christ's ambassadors themselves; but at this day, all who have any knowledge of antiquity, confess unanimously that this opinion is a mistake, and has no foundation."

And still more, when it was made it was not used as a *test*. It will be observed that in this argument, "Creed" means not articles of belief, but articles made authoritative *tests*.

There was no such test in existence during nearly the whole of the first two centuries. They never were heard of until after COUNCILS appeared. During the whole of that time churches were independent, all members equal. Each church chose its own officers, and each church was a Presbytery in itself. The modern forms of Presbyteries, Synods and General Assemblies, were unknown. The first idea of them was borrowed from the political world by the Greeks, who were versed in such features of civil administration. The idea of an authoritative creed is, therefore, exclusively political. It is not of Christian parentage. "These Councils," says Mosheim, "of which no vestage appears before the middle of this (second) century, changed nearly the whole form of the Church, for by them, in the first place, the ancient right and privileges of the people were very much abridged and on the other hand, the inflence and authority of the Bishops were not a little augmented."

By thus consolidating the churches, by delegates, into a political union, was formed a HIERARCHY. For the delegates, little by little, transformed themselves into legislators, and avowed

Digitized by Google

that Christ had given them power to make laws of faith and practice for the people.

Things went on gradually until A. D. 325 when the first General Council was called, and the first general creed made, viz: the Council of Nice and the Nicene Creed.

How was this Council called?

By the authority of Christ? By the authority of the Church? It was called by the authority of a man who was not even a member of the Christian Church—a man who was an Emperor, and that of Rome. The Roman Emperor, by his absolute political power, assembled a General Council of the Christian Church! Three hundred and eighteen Bishops fully settled the doctrines taught in the Bible, banished Arius into Illyria, and compelled his followers to subscribe. Here is the happy origin of authoritative creeds. Had I time, I could go on to show you how they multiplied in swarms; creating and fomenting those very divisions they were designed to suppress—part and parcel of that ambitious and apostate Hierarchy. I would show you how the creed making power, thus unknown to apostolic times, thus a political idea, thus first generally exercised under a Roman Emperor's mandate, became the constant, inspiring spirit of the apostacy in all its stages, and having marked and gagged the Bible with creed upon creed, tradition upon tradition, fable upon fable, lodged at last in the Papal chair, and launched imperial thunders against the Bible itself. This is what I mean by saying that the creed making power was a radical feature of Roman apostacy; and this power it is that we are now reviving under a Protestant form. For,

We are doing the self-same things by which

Digitized by Google

the creed making power then & there began; and strange to say, are using the self-same arguments therefor. What were the Romish arguments, from the days of the Nicene debate, down to the pontifical anathema? They were, Truth is one —therefore true believers cannot differ. But they *do* differ. Therefore there is heresy. Heresy must be kept out. Make a creed to keep it out; and as to which side *is* heresy, "*Quod semper, quod ubique, quod ab omnibus,*"—that is, heresy is the opinion which is in the *minority*. A strange rule in a world where wise heads are certainly not generally in the majority, but a rule eminently convenient and practical. Yes. Shear off the troublesome thinkers and sing stagnant hallelujahs! This by way of keeping the Church pure! This has been Rome's policy. Mother of harlots! How holily has she protected the PURITY OF THE CHURCH!

Now, unless my ears deceive me, Protestants are using the same arguments; only for Church, read denomination. We must keep the denomination pure! We must keep out heresy, i. e. the opinion of the minority; and although God has said his Bible is PERFECT for this very purpose, we say, No. We want a creed to boot. And is not this just the same as it was when Rome said it? Was saint-worship any better than demon-worship? Is denomination creed-power any better than Catholic creed-power?

Especially when we consider that the Protestant Church is making progress toward the same results; a virtual prohibition of the Bible—progress more silent, but more rapid. Let one fact suffice.

When the Westminster Assembly of divines

Digitized by Google

formed their Confession and Catechisms, it was proposed by the Scots Commissioners, that the answers of the shorter catechism should be subscribed by the members of that body, the proposal was rejected after discussion, as an *unwarrantable imposition;* and not for forty years was subscription made a test of ministerial standing. Three hundred and twenty-five years were necessary to protestant denomination, only forty years to turn what their own Assembly scouted as an unwarrantable imposition, into an iron rule.

This shows the rapid movement of Protestant apostacy. At this rate, how long before the ultimatum? Do you say it is impossible that creeds such as ours, in the hands of such good men, such holy men, so busy in spreading the Bible every where, can yet result in the prohibition of that Bible?

I answer that the Nicene creed was as good as our creed, and the Nicene Fathers as holy men; but they ended in a prohibition of the Bible. So shall we, unless we stop short: yea, even though it should rain Bibles. For,

The creed system is now exerting upon the clergy of the Protestant Churches, a secret, unsuspected, but tremendous power against the Bible —a power of *fear*. Yes, while it professes to venerate and defend the Bible it is virtually undermining it. That is always Satan's way. He revived pagan worship in the midst of men who were against it. How? He cheated them! He baptized. They thought it was pious. So do we. Busy in fighting Rome, wide awake to see she does not snatch our Bibles and burn them, yet we are letting him cheat us out of them in a new way, a pious way. We do not see him.

Digitized by Google

Oh, that God might unscale our eyes before it is too late! or our Bible will be dead and buried and hope lost! Do you ask me to explain this mystery? How they are ushered on the stage?

They generally go from the bosom of the family to college, without seeing the world at all. There they are secluded for four years, which seems in after life like an elysian dream. Thence they step directly into the Theological Seminary; and thence, after three years more of seclusion, into the pulpit.

What chance have they to know the world? All they have known is HOME, and seven years sequestered study. What do they know of business? What do they know of men and things, and the stern struggles of life? They go forth, in a majority of cases, babes in worldly wisdom; rich perhaps, in literary lore, in piety and purity; but ah! wholly unaccustomed to buffet the wild world's waves. The severest crisis of their whole life is, when they are beginning the lesson of practical life. They are dependent, hopelessly dependent on their profession. Like new fledged birds, they have never fairly tried their wings. Sensative, sincere, timorous, naturally anxious for success, in suspense, the least professional failure strikes like a knell at their heart.

I have heard my Father say, that when a situation was first offered him, he felt as though if he failed in that, he never should have another chance as long as he lived. And all this you will perceive is but the natural effect of their training. Now, what sort of an ordeal is prepared for them in society? i. e. religious society, for they know no other. Let us see.

The religious world has what is called a pub-

Digitized by Google

lic sentiment of its own, and this is formed chiefly by the great evangelical denominations. Other denominations are, owing to their paucity of numbers, less perceived. By one or the other of these denominations, the first fact is, the young candidate is to be licensed; for public sentiment has settled that an unlicensed preacher is no preacher at all. He must have a license, then; all his hopes centre on that. But there is not one of these great evangelical denominations from which he can get license, unless he will subscribe to the creed of that denomination. In other words, the Protestant evangelical denominations have so tied up one another's hands & their own, that, between them all a man cannot become a preacher at all, any where, without accepting some book besides the Bible.

It is true each denomination says, "We inflict no penalty—we only decline to receive into our ranks one who does not agree with us." And this is so specious, it sounds so reasonable that it might deceive the very elect; but it is the most consummate stroke of infernal craft and doubly distilled Jesuitism.

It is like Rome, handing over the victims of the Inquisition to the civil arm, charging it to do no harm, and then piously lauding her own lamb-like disposition. It is true, the denominations do not do the candidate any harm, they only silently leave him to his inevitable fate.

Unlicensed, without moral affinities with the minor sects, alone before he has formed the self-sustaining habits of a man, before he has yet tried his armor; self-distrustful, generally poor, often in debt, inexperienced, he finds an invisible, intangible POWER has entangled and enveloped him

Digitized by Google

in complicate, writhing folds. The frown of society is upon him, public sentiment is against him—the public sentiment of *good men*, yea, of the best and most devoted! He is whispered to be *unsound*, *unsafe*, *heretical*. He is called by every sectarian name most frightful to ears evangelical right or wrong; and yet nobody does it. He is smitten; he looks here and there, behind and before; he can see nobody. And thus he is politely, respectfully and silently, and invisibly crushed. He is in the religious world what a broken down candidate is in the political, *dead*.

Now, there never was a torture of the Inquisition more exquisitely suited to extort conformity from an agonized victim. Not the body, but the mind is on the rack. Every most noble feeling is tried to the utmost. His natural need of livelihood his care of family and of friends, his sense of reputation, his honest ambition, his tastes, his intellectual habits, his hopes of usefulness, yea, the very inmost sacred emotions of his devotional experience, are here taken hold of—in the dark—by an unseen, relentless, truthless hand—and are wrung, and racked, and wrenched to the last extreme of mental torture. And there is no eye to pity, no arm to save. The public will not hear him. He is nobody; an outcast, a madman.

Thus, my friends, is the penalty which good men out of good motives unconsciously, yet really, are proposing to the eyes of every candidate for the ministry—the intense spiritual martyrdom. During seven years it stares him in the face, during the whole forming time of his opinions. And for what?

For daring to say, "I do not receive your creed as containing the system of doctrines contained

Digitized by Google

in the Bible,"—for daring to say what God has said "With that Bible alone I am perfect, thoroughly furnished unto all good works." For repeating and holding on upon this declaration of God, he falls a spiritual martyr. And is not that an apostacy, then that martyrs him? And is not the Protestant church apostate? Oh remember, the final form of the apostacy shall rise, not by Rome's aggressive march, not by the Pope's long arm, outstretched to snatch our Bible; not by crosses, processions, baubles. We understand all that. Apostacy never comes on the outside. It *developes*. It is an apostacy that shall spring into life within us; an apostacy that shall martyr a man who believes his Bible, ever so holy; yea, who may even believe what the creed contains, but may happen to agree with the Westminister Assembly, that proposed as a test, it is an unwarrantable imposition! That is the apostacy we have to fear, and is it not already formed?

Accept the Bible and the book, and you may put your own private construction on both, as every one does. Accept the Bible, and put your own private construction on that—the great paw of the Beast is upon you. This is what I called taking the Bible out of the hands of the ministry.

Will it be said that these fears are imaginary? Imaginary! Did not the Rev. John M. Duncan of Baltimore, in the year 1825-6 or thereabouts, sincerely believe the Bible? Did he not even believe substantially the confession of faith? And was he not, for daring to say what the Westminister Assembly said, that to require the reception of that Creed as a test of ministerial qualification, was an unwarrantable imposition, brought to trial, condemned, excommunicated, and the pulpit

Digitized by Google

declared vacant!

There is nothing imaginary in the statement that the Creed power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate for the ministry sees before him an authorized statement, spiked down and stereotyped, of what he MUST find in the Bible, or be martyred. And does any one, acquainted with human nature, need be told that he studies under a tremendous pressure of motive? Is that freedom of opinion?—"the liberty wherewith Christ maketh free?" Rome would have given that. Every one of her clergy might have studied the Bible to find their Pontifical creed on pain of death. Was that liberty?

Hence I say, that liberty of opinion in our Theological Seminaries, is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or the Methodist, Baptist, Episcopal, or other Evangelical handcuff. Hence it has secretly come to pass that the ministry themselves dare not study their Bibles. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show their people what they find there. There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them.

For through the ministry the same spirit has been conducted to the people. The same penalties hang over them. The demonstrations are so

Digitized by Google

nearly balanced, the strife for power is so keen between them, that every fancied departure from that creed, is seized to make political capital, as really as in any political campaign. Houses must be built; salaries must be raised. This requires wealth. Wealth requires numbers and patronage. This creates a servile dread of novelty, for every thing that another party can get hold of, strikes at the gold. Therefore, the people watch their minister, and the minister is afraid of his people. For if he studies independently, if he goes outside of the book, if he slips the handcuff, the people tremble—it will not please—the opposition will seize it—we shall be unpopular—we shall not succeed!

Oh, woful day! Oh, unhappy church of Christ; Fast rushing round and round the fatal circle of absorbing ruin! Thou sayest I am rich and increased in goods, and have need of nothing; and *knowest not* that thou art poor, and miserable, and *blind*, and naked! Thus are the ministry of the Evangelical, protestant denominations, not only formed all the way up, under a tremendous pressure of merely human fear, but they live, move, and breathe, in a state of things radically corrupt, and appealing every hour to every baser element of their nature, to hush up the truth, and bow the knee to the power of apostacy.

Dimly does every one now and then see that things are going wrong. With sighs does every true heart confess that rottenness is some where, but ah, it is hopeless of reform. We all pass on, and the tide rolls down to Night.

The time has come when men having itching ears, and forms of godliness without the power, are heaping to themselves teachers, when they

Digitized by Google

will not endure sound doctrine, but are turned aside unto fables. And the whole has come about stealthily, nobody knows how, among good men, out of good motives!

Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead? Another General Council! A World's Convention! Evangelical Alliance and Universal Creed!

And what then is to be done? I know not what others may say, but if ever I shrink from declaring that the Bible, the whole Bible, and nothing but the Bible, is the perfect and thorough furniture of the Christian minister and the Christian Church, then may my right hand forget her cunning and my tongue cleave unto the roof of my mouth.

Brethren, you see the standard that has been unfurled this day. What will you do? It is the standard of the Cross. It is the banner of the Spirit of the Lord! Rally around it. Away with your fears of other denominations! Away with false policy! Rally around this central principle, look to the Lord, and you are impregnable. The waves of the coming conflict which is to convulse Christendom to her centre, are beginning to be felt. The deep heavens begin to swell beneath us. "All the old signs fail." "God answers no more by Urim and Thummim, nor by dream, nor by prophet." Men's hearts are failing them for fear, and for looking after those things that are coming upon the earth. Thunders mutter in the distance. Winds moan across the surging bosom of the deep. All things betide the rising of that final storm of divine indignation which shall sweep away the vain refuges

Digitized by Google

of lies. When "the Lord shall cause his glorious voice to be heard, and shall show the lightning down his arm, with the indignation of his anger, and with the flame of devouring fire; with scatterings, & tempests, and hail stones;" in that day what shall save us? For judgment will begin at the house of God. What shall be our defence? Put your trust in Him, whose eyes are as a flame of fire, on whose head are many crowns, whose name is called THE WORD OF GOD! For "behold! a king shall reign in righteousness, and princes rule in judgment, and A MAN shall be as a hiding place from the wind, and a covert from the tempest!" Even so, Lord Jesus! Come quickly! AMEN.

Here we have the highest ground that is taken—the most bold and daring adventure that is made in the work of religious reform in the world around us. We love the spirit that prompts the man to such fearless exertions to extricate himself and fellows, from such an apostacy, and spurs them forward to grasp the salvation God hath provided:—A moments reflection, however, will show that the fountain of evil is not reached, and how much this effort falls short of the whole gospel work. If the aforesaid workings of satan are all leveled against the Bible, it is because *that* is the only acknowledged record of revelation from God to man. It is against revelation entire, that the shafts of the enemy are aimed. It is to cut off all communication between God and man, and thus render his restoration hopeless, which is the devil's work. The present teachings of the

Digitized by Google

Holy Spirit—the Bible doctrine that "as many as are the sons of God, are led by the Spirit of God," is what the devil hates; for well does he know, that the more intent people become after salvation—and the more closely they search and practice the doctrines of the Bible, the more speedily, and surely, will they be led to make a final settlement with the stereotyped doctrine, that the Spirit of God invariably teaches men in the language of the Bible—the more surely will they build upon a present, living revelation, on which alone the true church of God is founded. Matt. 16: 17, 18. From whence came the Bible, that "nothing but the Bible, is the perfect and thorough furniture of the christian minister, and the Christian Church?" This omnipotent instructor can tell the tale of its own origin in few words:- "Holy men of old spake as they were moved by the Holy-Ghost." Here is its source: It came up out of the people of God; who have ever been, and ever will be, the true despository of God's truth. And what has God wrought by "holy men of old," that he has not promised to work in the last days, when he pours out his spirit upon his sons and his daughters? Where is the "greater works" that God's people were to do—than those wrought by Messiah's hand; who unveiled the dark caverns of superstition-poured light and life into the abodes of death, and caused the empire of anti-christ to tremble? A lamentable state of things indeed; when a man can raise one

Digitized by Google

arm and annihilate the time-worn temple of modern Theology at a single blow, as Charles Beecher has done; and with the other attempt to tear away the foundation of God's temple. It seems that Satan stands by, when a strong man wages war upon any of his borders, and as the warfare advances, with the odds against him, cries out, "Hold! you shall have the Bible, if you will say that God never will, and of course never did, teach men through any other medium: Only teach that God's people arise up out of the Bible, and not the Bible *out of them*, according to its own showing, and I will clear you; because then I may be saved from destruction by the brightness of Christ's coming." What Holy Scriptures were those of which Paul spake in the text from which this sermon was preached—and which Timothy had known from a child? The New Testament was not written in the days of Timothy's childhood. Are the Old Testament Scriptures the "perfect and thorough furniture of the Christian Minister, and the Christian Church?" Paul's man of God was perfected in the same way.

Possessing the spirit with which the Prophets—"holy men of old," wrote and spoke, and who saw the glories of the New and Everlasting Age—the New Heavens and the New Earth—the salvation which could not be revealed till the last time, (1 Pet. 1: 5,) enables the individual to become perfect in the same way. That system of religion has the

Digitized by Google

best and most lasting foundation, that free's its possessor from the most of self and sin, and enables him to come the nearest to Christ, the pattern, in life and conversation—and practice upon the golden rule, "all things, whatsoever ye would that men should do unto you, do ye even so to them, for this is the Law and the prophets." This rule, lived out, just as inevitably leads to the cross-bearing, and purity of Christ, and to a united interest of all things, both spiritual and temporal, as the streams lead to the ocean.

I know not the daily walk of the preacher of the above sermon, or of those whom he teaches; but from a general acquaintance with modern reformers, it would not be surprising to me, while the Bible teaches, "Come out from the world and be separate" to find them still in the world—in its ways, fashions, maxims, and practices. While the Bible teaches "they that have wives as though they had none," these reformers probably have wives just as though they had them. While the Bible teaches, "they that buy as though they possessed not," they probably buy, just as though they possessed—just like the world—holding their property in the same way, and under the tenure of the same laws. But God be praised that the waters are moving—that these raging elements which are sweeping through the land, like torrents from the mountains, are washing out, and bringing to view, long hidden diamonds, to

Digitized by Google

sparkle in the glorious light of the Sun of Righteousness. Just such movements as this, puts the mind upon another "rack" until it is fully and fairly proved whether truth, or self-will and self-gratification, shall triumph.

It is a plain case that the Jewish Church were no more effectually deceived at the first Advent of Christ, than the professed Christian Church of the present day are deceived. What high grounds do we here see taken upon the supremacy of Bible teaching! Yet when the fundamental principles of the Christian Religion—the first conditions of discipleship to Christ, as laid down by himself, in that sacred volume, are presented naked, unmasked, unqualified—just as they were uttered by Christ, with the accompanying history of his holy example, as proof of the plain statement of forsaking all—separating from the world---discarding the relationships, and works of the flesh; I say when these unvarnished truths meet the most prominent reformers of the present day, (boasting as they do in the all-sufficient Bible creed) their congregations are assembled, and a *Sermon Creed* immediately produced, filled with qualifications under its *seven heads*, and *twenty-one propositions*, the amount of which is, "our pride, self will, and carnal indulgences must not be interfered with by these fanatics."

As further evidence that the enemy succeeds in blinding the minds of the best religious reformers,

Digitized by Google

who continue to live according to the course of this world,—the editor, from whose paper we have copied Charles Beecher's Sermon, held with me the following dialogue, a few months since, while I was in his office. I commenced my inquiries thus:

Bro. * * * * * do you think the Adventists who continue to meet in the Hall, are as dead to the world, and live as near to God as they did in 1843, & 4?

M. Yes, more so. There is more real piety among them, and less fanaticism.

E. I am glad to hear it. Do you think they are as much engaged in seeking for Truth, and as ready to meet, canvass, and fairly discuss, all Scriptural questions, as they then were?

M. Yes, fully so.

E. I shall certainly come to your meeting then, this evening.

M. "You need not come, for we have had enough of this *Spiritualizing* among us, and *we won't have any more of it.*

And yet this Sermon is quoted by him, with the highest encomiums, for its fearless exposure of the prevailing spirit of *intolerance*, which reigns amid the wide spreading *apostacy.*

What a multitude of evidences do we have, that the moment an individual, or a body of them, refuse to move forward in the increasing light of truth, till they reach the pattern—where alone salvation can

Digitized by Google

be found,—that moment a cloud of darkness begins to enshroud them. We know no people in this day of apostacy, who have approached nearer the Kingdom of God, than the Adventists. They have held truths far in advance of the Sects around them—positions from which they could not be shaken by any but those who are more faithful to *do* the will of God: But that this once humble, self-sacrificing people, are already drinking into the spirit of "apostacy," needs no other evidence than that by which Christ told us to judge the tree, viz. by its *fruit*. They *began* to follow Christ—to show their disrelish for the things of the world, by parting with their goods, & giving to the poor,—by coming out of many of the fashions and pernicious practices of the world; and in some instances attempting to follow Christ in the regeneration, by renouncing the works of *generation*, and cleansing themselves "from all filthiness of the flesh and spirit." But now, the mass of them, who have not been gathered into the fold of Christ, are fast returning to the ways of the world—wallowing more deeply than ever in their sink of pollution, and hugging their chains of bondage with a more deadly grasp. As evidence that they are being misled and deceived, consider the following.

The principal paper published among them, professes still to be looking for Christ every day; and that "the prophetic periods can not be reasonably extended beyond the year 1847," when the literal

Digitized by Google

heavens and the literal earth, will be literally consumed by literal flames; and all the literal dead be literally raised, with literal bodies, of literal flesh and bones; to stand before a literal Savior, to be literally judged: And as a necessary preparation for these solemn scenes, that we are to renounce the world, the flesh, and the devil; and purify ourselves as Christ is pure.—Certainly! What else should we expect from those who have increasing evidence every morning they arise, that they will be shouting among the angels before night, than that they should keep themselves "unspotted from the world?" That they should utterly abhor its vain fashions, which are so soon to smoke in eternal ruin. But in the room of some weighty "Solemn Warning," some "Watchman's Alarm," under the flaming caption, "Prepare to meet thy God," just before these awful scenes are expected to open with an appaling and unparalleled display of Divine majesty, this paper comes to us in the Month of February, 1847, (the last moments of time, as they claim it,) with a literary notice of "*Godey's Lady's Book*;" of which the editor says "It sustains its well earned reputation for literary merit, and contains much *useful information* for the fair portion of our race, for whom it is also designed." In 1843 & 4, the same paper abounded in similar notices, copied from religious papers, and presented as evidence that we were in the "last days," when the "god of this

Digitized by Google

world had blinded the minds of those who believed not," and yet he professes to mourn with unaffected sorrow, over the *fall* of his brethren who are following Christ in the regeneration, because they drank down the poisonous bane of spiritualism, and then joined the *Shakers!!* We trust God will not suffer such things to pass, without opening the eyes of some mistaken souls to see the danger of the path in which they are being led. The further advanced people become in true spiritual light, the greater is their darkness, when they refuse to walk boldly up to the dividing line which Christ has placed between his people and the world, and decidedly enter the "Strait Gate." It would be difficult to conceive a more perfect burlesque upon the cross-bearing religion of Christ, than the aforesaid paper.

In whatever direction we look, the same scenes of blinded selfishness meets our gaze. Even in the boldest adventures to rescue from destruction our suffering race, there appears no redeeming qualities, where true self denial is not practiced, and the cross of Christ not borne. No revelation from God affords any evidence that salvation can be found outside of associated action—such as is prescribed in the Scriptures for the people of God.

Before leaving this part of our subject, we will present another "picture of Christendom," drawn on the other side of the Atlantic. It has had a wide circulation in this country, and was highly prized by

Digitized by Google

the Adventists in 1843, but lest (in their retrograde movement) this testimony should be buried beneath the rubbish of "apostacy," and thus lost to the world, we take pleasure in recording it, as among the means which God has used to prepare the way for the "Everlasting Gospel." It is contained in the following

Extract From a Sermon,

BY ROBERT ATKINS, OF LIVERPOOL, ENG.

What is the opinion that the churches of the present day entertain of themselves and of the world! My hearers am I not stating a truth when I say—Go where you will, either to the platforms of Bible Societies, or Missionary Societies, or to the pulpits of Churchmen or Dissenters, and you will hear one uniform tale of the increasing piety, and of the extending success of the gospel. You will almost be persuaded that the ministers and the churches are as holy and as zealous as they well can be—that the world is mending every day through the influence of religious example, and that we may shortly expect the triumph of the gospel—the fulfillment of the promise, that the whole earth shall be filled with the glory of the Lord.—Now, without stopping to inquire what influence such statements as these, or such opinions, howsoever modified, of the church and of the world, are likely to produce upon either, let us see how they accord with Scripture and with fact. It is plainly stated by our Lord, that, until the end of the present dispensation, there should be the co-existence of Christianity and anti-Christianity—that the tares should grow together with the wheat until the end of the *age*—not the end of the *world*, as it is

Digitized by Google

rendered in our translation; and, if this be true, when shall every knee bow, and every tongue confess that Jesus is the Lord? When shall righteousness cover the earth, and when shall the earth be filled with the glory of the Lord? Most certainly, if Christ's declaration is to be taken, not during the present dispensation. The apostle Paul informs us that iniquity, which at the beginning of the dispensation only worked by way of mysteries, in the latter days would assume the character of an actual manifestation. In his second epistle to Timothy, he also declares, that, in the last days, *perilous* times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof—ever learning, but never able to come to the knowledge of the truth; men of corrupt minds, reprobate concerning the faith; evil men and seducers, waxing worse and worse, deceiving and being deceived. And the apostle Peter gives this addition to the awful picture: There shall come in the last days, scoffers, walking after their own lusts and saying, Where is the promise of his coming? Here you perceive my hearers, you have two descriptions of the last days: That is, of the present time, as widely different as two descriptions can possibly be, the first is of man's drawing, the second is of God's; which of the two will you believe? But lest there should be any mistake, let us fairly and honestly enquire whether this description of God's

Digitized by Google

giving, actually corresponds with the present state of the churches and of the world; and in tracing the correspondency, may God carry conviction to every one of your minds, as he has done to mine. And now, if we want a standard whereby to judge of the apostacy of the present churches, we must take the church of Christ when the apostatizing spirit was least manifested, that is to say, in the apostolic age. With this pattern in our eye, where, I ask, are the gifts of the spirit, where the miraculous power, where the gift of healing, where the gift of prophecy, where the signs that were appointed to follow them that believed? What has become of the angel messengers, who so frequently appeared to the primitive Christians? Where the confidence and brotherly love that made all things common; and where is the selling of all that we have and becoming a disciple of the Lord Jesus?—Where has the spirit of self-denial and of cross bearing fled? Where is the taking joyfully the spoiling of goods? Where is the persecution that all who live godly in Christ shall endure, and the being hated of all men for Christ's name's sake! Alas! alas! my brethren, the gifts of the spirit are gone, and I fear, most of the graces have gone with them: and as to suffering and reproach, to which the church is called, such things have long been mere matters of history. But this general mode of remark will do little I fear, in bringing conviction to the mind, so let us at once go to the churches & take their members individually, and compare the Christian of the present day with Christ; and where, let me ask, Oh! where will you find almost one feature of resemblance? There are none of you ignorant of the fact, that our blessed

Digitized by Google

Lord, while in the world, not only made an atonement for sin, but he also set us an example, that we might tread in his steps. He knew what was in man, he knew what would be his most dangerous besetment, that is, the love of the world, the love of creature comfort, the love of ease, and of a present resting place. To guard against this besetment, he chalked out a course for his followers, and for his church; and let me tell you, it is the only one that can be safely followed; and what was this course? He became a pilgrim and a sojourner in a strange land, and would not have so much of the world as even a place whereon to lay his head; he took no thought for the morrow; he made no such enquiries as these, What shall I eat, what shall I drink, or wherewithal shall I be clothed; and in praying to his Father, he could honestly, and with a sincere heart say, give me this day my daily bread. My hearers, whatever apostate churches may say to the contrary, every Christian is bound by our Saviour's example, and what is more, God's positive command is upon him, to walk in these very steps, and to observe the very same rule. The Christian is called to be a sojourner, a pilgrim, & a stranger in a strange land. The Christian is commanded to take no thought for food, for raiment, nor even for life itself. The Christian is commanded not to lay up treasures on earth, and it is the bounden duty of every Christian by his open contempt of earthly possession, and creature comfort, to teach every sinner this fact, that the world is not worth the having, and, that all that is in the world is beneath the notice of the man who is on his trial for eternal happiness or eternal misery. Oh! my hearers, find me a follower

Digitized by Google

of Christ, find me a true pilgrim, a genuine sojourner, a man that is truly a stranger in this evil world; find me the man whose conduct tells the world he is living for eternity; find me the church who lay it down as a rule, that for the sake of thoughtless, world loving, comfort loving, and pleasure loving sinners, their minister, and members shall uniformly preach the following truths by their lives and by their conduct:—men are probationers for eternity, the world is man's worst enemy, the world has damned millions of souls, and is damning millions more at this very moment. Renounce the world—come out from the world—beware of the world, overcome the world. I hesitate not to say, such a man, such a church is not to be found; the truly righteous are vanished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach, not to speak of suffering in the flesh as an evil that they are justified in using every means to evade: they are called to endure hardness as good soldiers of Christ, but, to a man, they love softness and ease; they are called to bear testimony for Christ, to endure persecution, and to rejoice in tribulation, but they take good care to keep out of the way of both when they can. They are called to weep and to mourn, and are promised a comforter in the person of the Holy Spirit of the living God, but they prefer to be without the comforter, rather than have the mourning. Apostacy, apostacy, apostacy, is engraven on the very front of every church: and did

Digitized by Google

they know it, and did they feel it, there might be hope: but alas! they cry, We are rich, and increased in goods, and stand in need of nothing: and thus blasphemy is added to apostacy. My beloved hearers, do I speak too strongly, have I overdrawn the picture? Come with me to Lambeth Palace, tell the number of its turrets, count its splendid halls and its painted chambers, give a tongue to these appendages of state, these contributors to luxury, and say, Oh! say, what are all these calculated to teach a pleasure-loving and a world loving sinner? Go to the salaried dissenting preacher, who has found a resting place in his five hundred or his one thousand a year, and see whether his stipulated income of the round of duty for which it is paid, will give you any just idea of the leader and the examplar of Bible pilgrims. Go to the opulent professing churchman, or to the wealthy deacon; go to the Christian merchant, or the Christian shop-keeper, and learn the church's comment on the two notable commandments of our Saviour, "lay not up treasures on earth," and "labor not for the meat that perisheth." Where, oh! where is the world hater, the money dispiser, the cross lover to be found? Where is the Bible sojourner, the Bible probationer for eternity—the Bible sufferer for Christ's sake, Christ's living epistles, which sinners may read? Where have they their hiding places? My brethren, my brethren, the whole gospel system, and the very gospel object is perverted, and yet am I censured as a reviler for calling the churches apostate. The churches do not know that iniquity is working in the way of mystery—the churches do not know that Satan's method of damning souls is by giving

Digitized by Google

them much that has the appearance of good, that he will go the length of making a three-parts Christian to keep the enquirer in peace, that he may thus not only make his damnation more sure, but also bring deeper reproach upon Christ and his cause. Is the witness of the spirit a thing enquired after? The sinner shall have it, but it will be counterfeit. Is peace, is joy, is praying or preaching gifts wanted?—They shall be given, but remember they are blessings and gifts too frequently of Satan's giving. Holiness of heart, and Christ's example, are the only things that Satan fears; and all partial piety, and half-hearted Christianity, are Satan's glory, and the church's shame. My hearers, I have given you a short sketch of what are called the Christian churches of the day, who are going to convert the world by their preaching and their example; do I revile them? Nay, but according to the light which God has imparted to me, I feel myself called upon, fearless of all consequences, to bear my testimony against them, for the honor of Christ and his cause, as a warning to the deluders, and for the benefit of the deluded; and it is my constant prayer, that they may awaken to a sense of their real condition, and humble themselves before God, from whom they have awfully apostatized, ere the vials of Almighty wrath give indisputable evidence that the measure of the iniquity of the Gentile church is full.

My brethren, were I to attempt to draw the character of the churches of the day in full, of the churches who, according to their own account, are to be the honored instrumentality of evangelizing the heathen, and filling the whole earth with the glory of the Lord, the sun would

Digitized by Google

go down upon us before the one hundredth part of their corruptions and abuses could be brought before you in detail; even mere natural men and avowed infidels, have but to direct their eye toward them, and the feeling of disgust is created, and the cry of shame is extorted, because of their party bickerings and their unchristian animosities; but with the record of their unhallowed contentions, or with the abuse of the powers they possess, and their aspirings after more, I have at present, nothing to do; it is enough for my purpose, simply to point at their apostacy from primitive purity, and primitive simplicity, and their total want of primitive power; alas! alas! the gospel perverting nature of their conduct and operations, their worldly mindedness, their spiritual darkness, their self-conceit, their party spirit, their secularizing policy and utter selfishness, their having the form of godliness without the power, and their ever learning and never coming to the knowledge of the truth, all, all about them, and of them, and in them, but too strongly mark them out as the prepared and the preparing objects of Almighty vengeance. Startling though the language be, I dare not hesitate to use it.—God has forgotten to punish if his arm be not lift-up against them, and mock piety is no longer offensive to a holy God, if the hour of their destruction be not nigh at hand. I fear much that the unconverted and back sliding portions of every Gentile church, I mean of the churches of the day, will laugh at this testimony, which I consider it my duty to bear against them; for they have closed their eyes, they have shut their ears, they have hardened their hearts, and God has given them over to their strange delusion; they

Digitized by Google

are believing a lie, and they will assuredly be damned, because they have obeyed not the gospel, because they have held the truth in unrighteousness; but blessed be God, there are some in every church, a small remnant, a little flock, whose eyes are still open, who weep and mourn over the general defection, who know the voice of the Spirit: And to them I address the admonitory language of my text: "Let your loins be girded about, and your lights burning: and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

But my dear hearers, I must take my leave for the present, of the rich churches: the churches possessed of goods, the churches that can reign without Christ, the churches that love not his appearing, the churches that scoffingly cry out, Where is the promise of his coming; the anti-Christian, apostate, Gentile churches, who are fitting themselves for the fire, with which God will shortly plead with them: And I shall now direct your attention for a few moments to the awful state of the world, which the divines of the day would have you believe is improving in manners, and in spirit, through its intercourse with the churches which I have just been characterizing as apostate. But where, oh! where shall I begin; the heart sickens the moment that the eye falls upon the mass of iniquitous abomination that lies before it. Take the Christian country in which we live, or it may be better for our purpose, the Christian city in which we dwell; I ask, is it an improvement upon heathenism, to see a court at the opera on Saturday night, and at

Digitized by Google

the sacramental altar on Sunday morning. Are balls, and concerts, and theatres, and race courses, places of preparation for the judgment seat, and places of training for the mansions of the blessed, and for the eternal companionship of a holy God? Were there not a Bible in our land, could the iniquities of the heathen be more gloried in than they are? And yet, this is the capital of the world, which is so wondrously improved by the influence of Christian example. Take your Bible in your hand and place your finger upon that portion of it which says: 'Remember the Sabbath day, and keep it holy,' and go through the streets and markets of this city, and if your heart does not sink within you, and if your spirit does not fail you, you have neither the heart nor the spirit of a Christian. On any Sabbath throughout the year take your stand in Hyde Park, and see how daring and impiously the bulk of our nobility can insult the God of Heaven. In front of every equipage, I can see in my mind's eye, an angel of the Lord crying aloud, for God's sake, and for our own sake, 'Remember the Sabbath day and keep it holy;' and I can hear the infatuated worms reply, Onward, onward, who is the Lord that I should obey his voice? Shall I speak to you of whoredoms? There are eighty thousand public prostitutes within the precincts of this wicked city, and who can count the number of the secret ones! drunkenness, dishonesty, swearing and lying, and every kind and manner of abomination, have uncontrolled license; and there is not a street, lane or neighbourhood, that has not a polluted moral atmosphere. This, my hearers, is but a slight etching of our Christian city, of our improving world, of the wicked harlot with which,

Digitized by Google

the Gentile churches have been shaking hands, nay, committing open whoredom for fifteen hundred years. Tell me not, by way of palliation that the persecuting spirit of the world is gone; the truth is, Christ is gone; there is no Christ in the churches to persecute. And, as to the individual Christian; there is too little of the image of Christ, and of the power of Christ there to excite the jealousy of Satan, or the malice of the world. Be assured, my dear hearers, whatever christians of Satans making may say to the contrary, a God-despising, Christ-rejecting, Spirit-resisting world doth not lack malice towards Christ and his followers. Let any minister of Christ fully take his Master's ground; let him begin at the palace, and, coming down through the members of the administration, the houses of parliament, the bishop's stalls, and the chairs of justice; let him tell every man plainly and honestly, what he is, what he is doing, and where he is going, and you will soon see the arm of the law stretched out against him; and let the efforts of this faithful minister be zealously backed by a few equally bold and resolute denouncers of iniquity, let one fair stand be made for Christ and for God, and you will quickly behold the fires of Smithfield rekindled, or some other more civilized invention in active operation, to rid the land of troublesome, soul-alarming and Satan-disturbing disciples of Christ. But why should I keep my eye and yours so long fixed upon the world; did not the first glance satisfy you all, that it was ripe for destruction? It is true, God is a long-suffering and a merciful God; but what can he do that he has not already done?—And, after having done every thing that was consistent with his own nature, &

Digitized by Google

with man's position as a probationer for eternity, for the Church's reformation, and the world's salvation, it were directly libelling God to say he has not done so, and after having done all this in vain, as far as either the reformation of the one or the salvation of the other is concerned, a lengthening out of the day of mercy, would in my estimation, be most unmerciful. I see it to be just crowding of hell with daily increasing victims, and a seven-fold heating of its eternal flames, by hourly despised privileges. Because I love mercy and pity the sinner, my continual cry is, Lord come speedily to judgment! Because I feel for God's insulted honor, I cry, Lord, come to judgment! and because I know the penalty of continuing to resist the Spirit, and to trample upon the blood of the Lamb, I must cry, Lord, come quickly to judgment! and I am as sure as there is a merciful God in the heavens, that he is hastening on the day of the wicked's destruction; and as soon as this his purpose, can be accomplished, it will be accomplished. Woe, woe, woe, to the Bible-despising, gospel-hardened inhabitants of this land; for assuredly the fearful day of retribution, the terrible day of God's reckoning, with this worse than heathenish people, is nigh at hand. Sinners of Great Britain, depend upon it, the last offer of mercy and salvation is being made to you—your last day of grace is hastening to its close. I look upon it that you are placed as a nation in precisely the same situation as the Jews were, when Jesus Christ, weeping over Jerusalem, cried aloud in the anguish of his soul; Oh! that thou, at least, that thou hadst known the things that belong unto thy peace; but now—and the sentence is irrevocable, now they are forever hid from thine eyes.

Digitized by Google

Notwithstanding this awful sentence, Jesus Christ commanded his disciples to commence the preaching of the gospel at Jerusalem; and why?—Simply because, though the national doom was fixed, individuals might be awakened, individuals might even at the last hour, be induced to accept of a Savior. Apostate Churches of Christendom, the measure of your iniquity is full. Godless, Christless world! your destiny is fixed, your destruction is inevitable; but shall I not begin at Jerusalem? Oh! that in these last days, God would give me energy of body and of mind, and the mighty power of his spirit to warn the individual sinner with effect; that some might yet escape for their lives, and take refuge from the coming calamity, in the hitherto despised, but still outstretched arms of their Saviour.

Ministers of Christ, and ye men of God, who are scattered throughout the churches, suffer the word of exhortation; what have you to do with the doctrinal squabbles, the secularizing policy, and the party interests of existing churches? If you be, indeed, men of God, spiritual men, you must long ago have been tired of their mud, and their filth and their shallows. I entreat you, in God's name, and for Christ's sake, put away your apathy and awake from your slumbers; come out from amongst them lest ye be partakers of their plagues. The cry is raised. Behold the Bridegroom cometh! as you value your souls, disobey not the command; but 'Go ye forth to meet him!' 'Tis vain to imagine that by remaining where you are, you may still be a leaven for good. The Churchman will remain a Churchman, the Independent an Independent, and the Methodist a mere Methodist, in spite of you;—mother's children are they all.

Digitized by Google

They do not bear the image of the heavenly and I am satisfied as regards the great bulk of them, the Father never begat them. The little zeal they have, hath self for its spring, and party aggrandizement for its object: and either self-interest or self-exaltation constitutes the bond of this union. If ever they knew any thing of God individually, I am afraid that most of them died in the weaning: when the sensible comfort, the milk that God had provided for the babe in Christ was withdrawn because they had been long enough babes —they would not learn to feed upon the word—they would not take to the flesh and to the blood of Christ: and consequently, that which was given them hath been taken away from them. The preaching gift and the praying gift—yea, and part of the decently living gift may remain: and because they must have peace, and because they must have joy, Satan will take care that they are furnished with both; but as to the life of God and to the image of Christ, they are scarcely any where to be found. Men of God, can you make the members of your several churches sensible of their state? Can you convince them of their delusion by remaining amongst them? Never. Will such men unite with you in hastening on the coming of your Lord? Will they mourn with you over the apostacy of the churches? Will they weep with you, will they cry with you for all the abominations that are existing in the world? Oh! no. You will uniformly find them on the side of the scoffer, and they will tell you—We are doing well—we are increasing in goods—we are triumphing—we are reigning, and what care we for the promise of his coming. Men and brethren, from this moment come out from amongst them, and be like unto them who are waiting for the return of their Lord.

Digitized by Google

Bear your testimony boldly and openly against them, and thus you may succeed in alarming some of them. You are injuring them—you are hindering the work of Christ—you are weakening one another's hands by continuing in your present position. Oh! may the spirit of Elijah who first come, and of John the Baptist, be given unto you: let your loins, like theirs, be girded about: let your lights burn where they may be seen, and let your united cry awaken both the slumberer and the sleeper: 'Prepare to meet your God!'—I have a conviction on my mind that it is God's purpose that yet once more the note of alarm shall be sounded throughout these realms, and that this last trumpet will, under God, either have the effect of hardening, or of saving the sinner. I clearly see that both processes have already commenced under my own ministry: and if you, my fellow-laborers, will only stand out boldly for God, the harvest of this land will soon be ripe: I feel as if death or life was in every word:—and every time I make the enquiry, Watchman, what of the night? the answer cometh with an increasing thrill to my soul—the morning cometh and also the night. And oh! may every soul now before me, tremble at the voice of the Spirit, and take the prophetical warning in time—make haste—return—come. Ministers of Christ, men of God, to your knees for oil, to your Bible for light: away with every trapping of worldly policy: strip your party-coloured robes of Satan's weaving: take to you locusts and wild honey: have done with the poisonous dishes of man's providing: strengthen your loins as with a girdle with the promise of his coming—with the blessed hope of the glorious appearing of the great God and your Saviour, and let your voice be a united voice—the voice of one crying in the midst of this wilderness of apos-

Digitized by Google

tacy, blasphemy, ignorance, pollution and sin—'Prepare the way of the Lord.' Thus will you be like unto the men who are waitiug for their Lord?' and take the promise for your comfort—'When he cometh and shall find you thus watching: verily I say unto you, that he shall gird himself and make you sit down to meat, and will come forth and serve you;—Amen.'

If we wish for a lesson upon the manner in which "Apostacy" developes itself, we can go back to the history of the Church in the days of the Apostles. Their successors lacked no more zeal than themselves, in promulgating what they understood to be the Gospel of Christ: Still the standard of Christianity, so far as a pure and holy life was concerned, continued to lower till it became what it now is, in the once favored land of Palestine. It still exists in name, though the *practices* of these adherents to its *name*, are no better than that of other heathen around them. Yet in almost every period of their history, good men have arisen, like Beecher, and Atkins, to show the Church their danger; yet not one of these reformers ever raised the predicted note of joy, "Now is come Salvation, and strength, and the Kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down which accused them before our God day and night." Their fate seems to have been to close their labors upon the mournful text, "The harvest is past, the summer is ended, and we are not saved;" while their worthy efforts have been

Digitized by Google

perverted so as to give fresh impetus to the car of apostacy. Such also must sooner or later be the fate of these modern reformers, unless they learn to appreciate, and apply the language of Christ, "By their fruits ye shall know them,"—unless they can so far gain the victory over their own pride of opinion, as to give the preference to a practical argument over a theoretical one.

We know that Salvation is now revealed upon the earth, and that the true Body of Christ's second appearing is made manifest. This we believe has been done in strict accordance with the predictions of the Prophets, at the time appointed. In Dan. 7: 13, "One like the Son of man," explained (in verse 18,) to be "the saints of the Most High" were to *take*, and possess the kingdom, and judgment was to be given into their hands, at the expiration of 1260 years (v. 25) from the time the first Church at Jerusalem, with its united interest, was overthrown by the Papal Apostacy. We have neither time nor room here to present evidence as to the time of commencement and termination of the prophetic periods, nor is it necessary; for all who have made those prophecies their study, admit that the 1260 years are ended. This fact should be sufficient to induce the truly honest and sincere, to "search diligently" for the things promised at their close. That first Church, established at Jerusalem, was a "kind of first fruit" of the Great Harvest, to

Digitized by Google

take place in the end of the world; or more correctly rendered—termination of the dispensation of Christ's first appearing.

We have simply to point you to the work of God as it is now manifest in the

"UNITED SOCIETY OF BELIEVERS."

This Society arose in this country, and became established about the time of the Declaration of the Independence of the United States. Unlike all other religious Societies of the present day, its members consecrated their all to God in a united interest of all things, both spiritual and temporal—no man saying that ought of the things he possesses is his own, for they have all things common. Unlike all other religious societies, the same persecuting spirit which existed against them at the first, still continues, & no more prospects of becoming popular with the world now, than there was then. The sole and only cause for this widening separation between us and the world, is, that unlike those Societies who minister to the spirit, practices, fashions, maxims, and customs of the world; we feel under solemn obligations to bear a daily cross, and follow Christ in the regeneration, having done with the works of generation—which belonged to the dispensation of the first—(not the second) Adam. After an experience of more than three score years, having passed through the most severe trials—opposed and persecuted by enemies, and often betrayed by pretended

Digitized by Google

friends, this Society exhibits to the world, the glorious power of loving one another;—it has never been divided, nor has there ever been an effort to establish another upon the same code of principles. There exists a firm confidence among all classes, in the manner of life led by Believers, as being on the whole, more correct than is exhibited by any other associated body:—The most inveterate enemies will almost uniformly bear this testimony. It only remains, then, to set forth those principles which produce the most correct course of life, as instructed by our Lord; "By their fruits ye shall know them." "Men do not gather grapes of thorns, nor figs of thistles." "Every tree that bringeth not forth good fruit is hewn down and cast into the fire," and the tree which produces good fruit, though like a grain of mustard seed at first,) "*becometh* a tree, so that the birds of the air come and lodge in the branches thereof:" Thus the "Kingdom of Heaven" is likened. We will here cite the reader, first, to some of the

EVIDENCES BY WHICH GOD'S PEOPLE ARE KNOWN.

"Beware of false prophets who come unto you in sheep's clothing, but *inwardly* they are ravening wolves. Ye *shall* know them by their fruits." If it were a doubtful work to distinguish these fruits, the appeal to them as a criterion by which to judge between the good tree and the bad—the true church and the false—the cross bearer and the hypocrite,

Digitized by Google

would not only be useless, but a vexation. "In THIS the children of God are manifest, and the children of the devil: Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (1 John 3: 19.) "Love is the fulfilling of the law," (Rom. 13: 10, Gal. 1: 5, 1 Cor. 13: 13, John 14: 23, 1 John 4: 10, 11.) "By this shall *all men know* that ye are my disciples, if ye have love one to another." John 13: 25. With such rules as these before us, we cannot mistake the tree from which we may gather fruit and freely eat. When we fall into a society where there is no place for any thing but words and acts of kindness, the fruit we love, because it *is* Love; and the genuine evidence of discipleship to Christ: But when we fall into another society where there is a war of words, we shall find the rule almost infallible, that the sacrifices have been few, and the cross of Christ neglected. The Dove of peace chooses the atmosphere that is calm: —The judicious mariner selects the harbor that is best guarded from the storm. If, as some say, love is such a latent principle that we may be easily deceived by its counterfeit, remember our Lord has answered such an argument, in saying, "*By this shall all men know* [not guess] that ye are my disciples." &c. Love: wherever it exists, must be so satisfactory in its manifestation, that not only christians, but, "all men" may perfectly understand this badge of discipleship to Christ: It is not in "word,

Digitized by Google

neither in tongue; but in deed (work) and in truth; and hereby we know that we are of the truth, and shall assure our hearts before him." 1 John 3: 17—19. Here is the deed, or work; "whoso keepeth his word, in him verily is the love of God perfected: *Hereby* know we that we are in him." 1 John 2: 5. "But whose hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The Love existing among God's children is different from all that is in the world; for by it *the world* was to *know* &c. The first prominent feature is its spirit of union: We are so constituted that we *will* be in the society of those we really love. Christ prayed "that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou has sent me. And the glory which thou gavest me, I have given them; that they may be one even as we are one. I in thee, and thou in me, that they may be perfect in one; and that the world *may know* that thou hast sent me, and hast loved them as thou hast loved me." John 17: 20—23. This is a state of things to exist in plain sight of the world, & to afford evidence strong enough to convince them who it is that loves God unfeignedly, and are the people of his care. The union of God's children is "the unity of the spirit, in the bond of peace." (Eph. 4: 3,) a union entirely different from that

Digitized by Google

which belongs to the children of this world. It is such as was manifested in the first Gospel work, and unites them in

A Joint Interest,

In fulfillment of Jer. 31: 12–14. "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wine, and for oil, and for the young of the flock and the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the Virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and I will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priest with fatness, and my people shall be satisfied with my goodness saith the Lord." "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God: and are built upon the foundation of the Apostles and Phrophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together; groweth unto an holy temple in the Lord; in whom ye are builded together for an habitation of God through the Spirit." Eph. 2: 19–22—The true children of God are not only baptized by the one Spirit, but they are brought into one harmonious body. "And the multitude of them that believed, were of *one heart*, and *one soul*; neither said any of them

Digitized by Google

that ought of the things which he possessed was his own; but they had all things common." "Neither was there any among them that lacked; for as many as were possessors of lands or houses, sold them, and brought the prices of the things which were sold, and laid them down at the Apostles feet, and distribution was made to every man according as he had need." Acts 4: 32.

Nothing short of a united interest with all the true children of God, and that in the present world, can ever fulfil the Scriptures. "Let *no man* seek his own, but every man anothers' wealth." "Having the same love, being of one accord, of one mind." Let each esteem others better than themselves." Look not every man on his own things, but on the things of others." "Let this mind be in you which was also in Christ Jesus." Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low." 1 Cor. 10: 24. Phil. 2: 25. James 1: 9-10. Thus all is given up for God, and is enjoyed in common with his people, whether things temporal or spiritual. In this way the world can know God's children by their *works*. How very reasonable! for God himself is better known by what he has *done* than by what he has *said*.

Remember again, while Christ taught the doctrine that his children were to take no thought for themselves—their lives, bodies, &c. that we here have

Digitized by Google

the very essence of the gathering, uniting principle. Neither himself nor his disciples have any where enjoined, that we should take no thought for others. This we are commanded to do: Inasmuch as Christ laid down his life for us, "we ought to lay down our lives for the brethren." We are to follow the example of Christ in taking thought for every member of the household of faith. What a blessing to associate with all that we do, the idea that it is done solely, and entirely for the benefit and comfort of some of God's dear children. How inexpressibly glorious, to be lost and swallowed up, not in our own will, but in the will of him that sent us to minister to his children, saying, "Inasmuch as ye have done it to one of the least of these my children, ye have done it unto me." While we are thus ministering to others, taking no thought for our own lives; others are taking thought for us. Thus the fountain of joy is increased beyond the power of language to express; while others *see* the good works, and know that the Father hath loved his people. This is the glorious work of the latter day, prominent in all the prophetic writings. The time has come for the fulfillment of Mic. 4: 1 13. "Arise and thresh, O daughter of Zion; for I will make thy horn iron, and thy hoofs brass: and thou shall beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." The best thing that the world can

Digitized by Google

place in opposition to the Love which unites God's people, is *lust*; which at the best is a separating and dividing principle. "All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world." 1 John 2: 16. From these lusts "come wars and fightings," and carnality. James 4: 1. 1 Cor. 3: 3. All the professions of the present day, of the abandonment of earthly good, for the honor of God, and the comfort of his children; are but an empty sound unless it is where the united interest is sustained upon the Gospel plan.

United interests in the world, and among nominal professors (all the same) are only sustained so long as *private* interests can be thus advanced; and even such interests are more peaceably sustained, as a general thing, among the people of the world than among the so called christians.—Brethren in the flesh are always much better friends at a distance, than when their lands are only separated by posts and rails. Cast your eye over man's desolated heritage, the earth; and mark the spot, (where private interests are sustained in property matters,) upon which the will of God is done: yet in how many communities, churches, and societies, we hear the boast of loving our neighbor as ourselves? How blindly do poople talk of a united interest! While they profess to be believers in the Scriptures as Divine inspiration, they must of course, find those

Digitized by Google

portions which relate to such an interest, fulfilled in their own case, some how, mystically or otherwise, or write a sentence of condemnation against themselves. But let these loving brethren make one practical attempt to test the soundness of their faith —take each others property, and begin to minister it to their families indiscriminately; or let the dependent poor, help himself from the store-house of the man in the same church who claims that nought of all he posseses is his own, saying nothing of a retribution, and see if all his christianity will be able to hide his jealousies and his selfishness.

If these several christian communities are indeed honest, and are no hypocrites, let them prove it by throwing what they have into a joint interest, "having the same care one of another" as God hath commanded, and thus wipe reproach from the Christian name. The strongest evidences we have yet seen, of any united interest in the multitude of churches around us, lies in a united effort to oppose and reproach those who bear the cross of Christ. When a christian is unwilling that another *christian*, should use *his* property, as he would use it himself under similar circumstances, he cannot be said to love him as *himself*; but *God's* children "have the same care one of another," and when one suffers, all suffer, and when one is honored, all rejoice," 1 Cor. 12: 26.

When the work of God commends itself to the

Digitized by Google

present generation, like certain ones of old, they seek after a sign. If nothing short of a miracle, a work contrary to nature, will satisfy them, here it is; "a marvellous work and a wonder"— work that nothing short of the mighty power of God is sufficient to accomplish. It is a work of renouncing the world, the flesh, and the devil; yielding all self-interest, living with God's people in "one body," enjoying "the uuity of the spirit in the bonds of peace". What miracle has ever been wrought, that can furnish such abiding evidence of the presence, power, majesty, and glory of God! Nothing short of the indwelling Spirit of God, with all its warming, heaven inspiring influence, can ever induce any man or woman, to travel out of the works of the flesh, and overcome as Christ overcame.

The question of inability, peaceably to live in a united interest, can only exist in a selfish heart: To the cross-bearer it is enough that it is written, "Look not every one to his own things, but every one also to the things of another."

In leaving all for Christ, we find the joyful fulfilment of the following words of Christ: "There is no man who hath left house, or brethren, or sisters, or Father, or Mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred fold *now in this time*, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the

Digitized by Google

world to come, eternal life." Mark 10: 29, 30: How can this be fulfilled, short of a *joint interest*? How can you enjoy this promise "NOW IN THIS TIME," except upon God's plan of Gospel equality? How can you possess *a hundred fold* upon any other principle, than that of possessing in common with your brethren? for a hundred fold of *private interest* is impossible. If you are determined that truth shall arise and triumph though you fall forever, you will never raise another objection to sacrificing your all of *private interest*, for a united interest with the people of God, till you answer the above questions; and that too in a way that will satisfy, both the claims of God, and an honest heart.

Do you say that it is a hundred fold more comfort that you are to have in these same old relations? Let us then take your own rule for measuring the increase of comfort, and compare your society, neighborhood, or family, with that well regulated Society, neighborhood, or family, who make no pretensions to having forsaken all.—Compare well the murmuring, complaining, and disappointments,—remembering that God's children are to be so manifest that "By their fruits ye shall KNOW THEM," and that "by this shall ALL MEN KNOW that ye are my disciples, if ye have love one to another." Can you say that a community exists, short of a united interest,

Digitized by Google

that has forsaken all their friends, in accordance with Christ's command, and are now enjoying a hundred fold more of comfort with them, than the world around them are with theirs? Upon which horn of the dilemma will you then fall?—That God has proved recreant to his promise; or that to this hour, you have utterly failed to comply with his requisitions of forsaking all, and consequently can present no legal claim to Eternal Life in the world to come.

That *action* (and not comments and metaphysical speculations) is what is required, upon these words of Christ, is further evidenced by his declaration: "Think not that I am come to send peace on earth: For I am come to set a man at variance with his Father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be those of his own household." Mat. 10: 34–36. This proves the forsaking to be real—engaging as it does this bitter resentment of relations: Accordingly the hundred fold of brethren, sisters, fathers, mothers, children, houses, lands, &c. are not after the old order of nature, but after the new order of Christ—further proved from the fact that the promise embraces no *wife*, though the forsaking does.

What separation or division is caused in families on account of religion, except in the "United

Digitized by Google

Society," or where a faithful cross is borne, and the flesh crucified with its affections and lusts? Even the infidel husband and christian wife, have no difficulty—no division is made, so long as they both agree to live in the flesh, after the course of the world: But speak of the cross—talk of living pure, and as free from lust, and carnal gratifications as Christ did—of purifying yourselves as Christ is pure—as every one does who has the Gospel hope in them; and the separation is made. The son is at variance with the father—the mother with the daughter &c. How can persons be said to have forsaken all the above named possessions and relations, while there can be discovered no visible difference between their present manner of holding them and the manner in which the world hold theirs? The truth then is clear, that when the flesh and its selfish claims are renounced for Christ's sake, the hundred fold of comfort is enjoyed in reality.

When Paul required of his brethren that they that have wives should be as though they had none; and they that buy as though they possessed not, (1 Cor. 7: 29–31,) his argument was, "the time is short;" and his eye must have been fixed upon the "dispensation of the fullness of times," when all things in Christ were to be gathered into a united interest, for such requirements could not be fulfilled elsewhere. For a man cannot buy and

Digitized by Google

be as though he possessed not, without he buys in common for his brethren. Neither is this descriptive of a state of things in the eternal world, for what concern have the inhabitants of that world, with buying and selling? Even if a man should buy and be very liberal, it would still be consistent with the fashion of this world—which is to pass away. Those also who have wives, in all the Churches outside of the Society of Believers, generally are just as though they had them, and use them in a way that would not be lawful to make common; while the children of God who have wives, like Peter, forsake them in obedience to Christ: With such "marriage is honorable," for the bed remains "undefiled." To have all things common according to the pattern presented in the first Church, requires the purity of Christ—a rigid denial of the unholy claims of lust —a coming to the light that our "deeds (the whole of them) may be made manifest that they are wrought in God.

"He that overcometh shall inherit ALL things." He that does this: showing that a *united interest* is the order of heaven, and a fulfillment of the prayer "Thy will be done on earth as it is in heaven;" for each individual inherits "all." God leads his people into mansions *prepared*; though different from what we have expected, yet in perfect accordance with the prophets. "He led

Digitized by Google

them through the deep as an horse in the wilderness, that they should not stumble." Isa. 63: 13. Had Israel seen the land of Canaan at their outstart from Egypt, they would have stumbled; and had we seen the manner in which God called upon his people jointly to inherit the earth, we should have stumbled also. We long gazed up into heaven for our rest, but it is written, "as a beast goeth down into the valley, so the spirit of the Lord caused him to rest: *So didst* thou lead thy people, to make thyself a glorious name." Isa. 63: 14. *Believers* find rest in a low and humble vale. If you have found any thing in advance of them—any love that is more pure—union more sweet—light more clear than that which we enjoy, bring it forward and let us share in the feast, and we shall be sure to *know* whether it is better; for "by their fruits ye shall *know* them." If you can produce the same joy, peace, happiness, love & union, by any other agency than the spirit of God, which baptizes his people into one body, try the experiment, and then we shall better understand the counterfeit *grapes* and *figs*, that grow on *thorns* and *thistles*. But if the real is nowhere else shown to exist, these *cannot* be counterfeit, as there can be no counterfeit without the *real coin*. If you fail to show the real fruits in any other body, then we may understand that *Believers* are built upon the immovable rock of TRUTH.

Digitized by Google

It is well that Jesus said, in answer to the inquiry of his disciples as to the place where the gathering of his saints should take place, "Wheresoever *the body* IS, [not *is* to *be*] thither will the eagles be gathered together." Luke 17: 37. The body of Christ, which is the Church, (Eph. 1: 22, 23,) THE FULLNESS OF HIM that filleth all in all," is constituted before the gathering here spoken of takes place. The "Garner," (Mat. 3: 12.) The "barn" (Mat. 13: 30,) The "body" (Luke 17: 37.) The "Church," (Eph. 5; 27.) All point to the same previously prepared place for the gathering together of his people.

If we search among all the mighty movements of the present generation, in the work of religious reform, we find nothing sufficient to constitute a Body. We would not say it to disparage the laudable efforts of any, but it is nevertheless a fact, that in the great Advent movement of 1843 & 4, which has been more exciting in its operations than any other religious movement for many years, there is not even now, union enough remaining to hold a *score* of them together in peace, for a single month, or hardly for a day, upon the principle of perfect Gospel equality. The reason is, that God has not called them to *constitute the Body* of Christ, but to be *gathered* to it.

What an ocean of contradictory theories is that, upon which multitudes have been floating for the

Digitized by Google

past few years! And these theories are increasing with every new move, because mankind will not cease to seek after plans by which God can be just in *sanctifying* their lusts, and no longer require them to be *crucified*. No true peace or rest will ever be found, save where the meek, calm, dignified, determined, cross-bearing, patient, unresisting course of Jesus, is exemplified in *deed*. The beauties of a theory, and the charms of eloquence, may last for a season; but the kind *acts* of a life devoted to the service of God's children, is the only acceptable service we can render to Him. Mat. 25: 34–36.

> "Ye different sects who all declare,
> Lo, Christ is here and Christ is there;
> Your stronger proofs divinely give,
> And show me where the Christians *live*."

The body of Christ, in the restored order of things, as contemplated by the inspired writers, is a body in *fact*—not merely in *name*, and all the members of that body exist together in peace, and perfect union. This peace and union, is not procured without *purity*. "First pure, then peaceable" (James 3: 17,) is one of heaven's chosen sentiments. And neither of them is procured without the *cross*. "If any man will come after me," says Christ, "let him deny himself, and take up his cross, and follow me." Mat. 15: 24. Yes, follow ME: not Noah, Job, Daniel or the first Adam; but follow *Me*. One of the fundamental er-

Digitized by Google

rors of the present day, is a neglect, in setting forth the character of christians, to discriminate between the old and new creation, the first and second Adam, Moses and Christ, the Law and Gospel; and the relations which it is now our duty to sustain to each. The order of the old creation, is not the order of Christ. He says of *his* disciples, "They are not of the world, even as I am not of the world." John 17: 15. "The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." That no people can live together in a perfect bond of union until the Second Advent of Jesus Christ, appears to be clearly taught. The power of the holy people was to be scattered till Michael should stand up, or Christ begin to reign. Dan. 12: 1, 7. It is in the 'dispensation of the fullness of times,' (Eph. 1: 10.) that all things are to be gathered together *in Christ*. It is *after* the Son of man is seen coming in the clouds of heaven, that the angels were to be sent forth to *gather together* his elect from the four winds. It is the second coming of Christ, that is to destroy "that wicked"—that "man of sin" seated in the temple of God—that abomination of desolation standing in the holy place. (2 Thess.2: 3, 8. Mat. 24.)

In looking for the Second Appearing of Christ,

Digitized by Google

natural men look for a natural body; but the Second man is "the Lord from heaven"—"a quickning spirit." The *natural* argument however, cannot be made to harmonize with the prophecies; for the 62 weeks of Dan. 9: 25, which were to reach unto the Messiah, when he said "the time is fulfilled," (Mark 1: 15,) he "began to be about 30 years of age." The first appearing of Christ, according to this argument, (which we have not seen disputed,) was not in the child of Mary at its birth: but in the Man Jesus, when "about thirty years of age." We cannot do better than to give you the argument of John B. Cook, upon the

CHARACTER OF CHRIST'S SECOND APPEARING.

"God has ever manifested himself in the character He sustains at the time, and among those who witness (and are affected by) the manifestation. His resources are infinite, and hence he always appears in character. To Abraham, the venerable, quickminded, patriarchal shepherd, He appeared as a guest to enjoy his hospitalities; but to the martial leader of Israel's invading host, He stood forth with sword in hand ready to bathe it in the blood of his foe. From that moment Joshua was lieutenant, and He "Captain of the Lord's hosts." Now why was this not reversed? Because it would have been out of character. God adopts means to the object He intends to effect. The drawn sword clearly shewed Joshua his work and inspired him with new zeal to conquer. It nerved his arm to bathe his sword in the blood of

Digitized by Google

those appointed to destuction. It was an unnatural work for which his mind needed preparation. The Lord "stood by Paul;" and the vision to Peter (calling them to preach the gospel) were manifestations of a very different nature from that to Joshua. The flaming fire encircling the bush in Horeb, indicating the fiery judgments on Egypt, and a jealous God even to Israel, who would purify those He spared by burning up their dross, (Mal. 3: 3,)was a manifestation to Moses very unlike that to the "wonderful numberer," to the beloved Prophet, when giving the times and seasons by mystic numbers. So I conceive the assumption of "the body" the seed of Abraham, "that through death he might destroy death" and its author, the Devil. The great sacrifice, "*the offering of the body of Christ once for all*," was a manifestation of God to man, totally different from that revealed concerning him when "*He shall come to be glorified in his saints*," and to qualify them "*to judge the world.*" Then He veiled his glory by the flesh of humanity. Now He will invest the humanity with the glory of His Divinity. His saints will be sons of God "declared with power" by the resurrection, or the change equivalent to it. *He*; HE, HE will appear, and do all that he has promised, only however, in the way that *is* promised, not as erring man has usually conceived. "*We shall see Him as He is*" —not as he was. He *was* a man of sorrows; appeared a child of the first Adam; but He is coming again to receive His people; we shall be like Him, for we shall see *Him as He is*—as He *is*, not as He was. The Lord himself shall descend, not the man himself; or if you please, the Lord (Christ Jesus) himself, not the man (Christ Jesus)

Digitized by Google

himself. He will appear as he is, and we shall see Him. Hallelujah! Now the *living soul* has Christ formed in him the hope of glory. He has been engrafted with Christ's word and Spirit; this is the germ. the earnest. the bud. Well, under the genial influence of God's grace it will come out in the second Advent a full blown rose. The process will be complete. The word of Christ, now in Him, will expand, (by that working by which He is able to subdue all things to himself) into a full likeness to Christ! Jesus is "the Head of the body" of his church; yet we should remember that this head is not human, but Divine. I am reminded of Acts 1: 9-11. It is a precious passage to be fulfilled in the second Advent, but we should not put "the vail, that is, his flesh" over it. The first man was of the earth, earthy. This earthy, this natural, which is first, is not to appear again; but the spiritual, the second Adam, who is "*the Lord from heaven*," He will invest the redeemed with the glories of His Divinity, rather than allow them or their nature to vest it in humanity. Oh, how much more desirable that we should be elevated to the divine, rather than have the Son himself descend to the human again. Jude ver. 14: "The Lord cometh in ten thousand of His saints" &c. The veriest tyro in Biblical learning knows that the Greek preposition *en* means *in*. True, He will be *with* them, He must of course attend them in the judgment. These are great themes; they serve to elate and elevate the soul that considers them. I am conscious of an improved inward life since contemplating these things. We can not go amid bushes, wet with dew, without being *bedewed*. Nor can we range amid these promised and impending glor-

Digitized by Google

les without feeling something of their glory. Hallelujah!

You see I have only reversed the usual order; instead of wetting the dry bushes, the wet bushes will wet me. To drop the figure, instead of bringing down the divine to the human, I see God's plan is to raise that which is still human, to the Divine. This makes my soul magnify the Son: then these things of glory magnify my enjoyments. Our Divine Savior was no more seen by Paul, in his manhood, I believe, than Moses or Joshua. Is not this so? Or did not these see a manifestation as *personal* as that which Paul saw? The plain record makes it more so I think. I said on Lord's day that all the scriptnres would be strictly fulfilled. There will be visible and glorious manifestations of God our Savior, in both wrath and mercy. My object on Lord's day was not to deny or explain away any passage, but to quote the language of the Bible to show that our conceptions had been too limited."

Arguments from scripture might be multiplied, to show that Christ is not constituted of flesh and bones; and never was, nor never can be seen by the natural eye. This expression may be startling to some, yet it is safe, for it is founded upon his own words. "He that hath seen me hath seen the Father," says Christ, John 14: 9. And the scripture contains no promise that any but the "*pure in heart*" shall see God. The Father dwelt *in him*, as he testifies in verse 10, and those who were pure in heart, and could see God, could also see the real Christ—He—The Lord

Digitized by Google

Himself—who *took* on him, not the nature of angels, but who *took* on *him* the seed of Abraham;" while the natural man who discerneth not the things of the spirit of God—who can see nothing but natural things, could see no Christ but the child of Mary—the body prepared, or flesh which Christ *took* on Him.

With this view of the *character* of Christ in his Second Appearing, we feel ourselves safe with Paul, in knowing Christ after the flesh no more. "What think ye of Christ, whose son is he?" Was a question propounded by our Lord to the Pharisees: and *they* say David's. Let the reasoning of Christ upon the Pharisees reply, be applied to those who give a similar reply by saying he is the son of Mary. If she in spirit called him Lord, (which they will not deny,) how is he then *her* son? Still, we *admit* that there is a *natural* reason for calling the son of Mary, Christ; just as *natural* a reason as there is for calling a man's clothing, the man himself. Men are sometimes known by the clothing they wear; but this is an unsafe, and deceptious evidence upon which to rely, as clothing is so soon worn out, and so often changed. We admit that Christ was known by "the world," by the body which he took on Him," or with which he clothed himself: But that clothing was worn out—"*offered once for all*," "profiteth nothing"—was not a body pre-

Digitized by Google

pared for a second advent, but for *sacrifice*; and the pure in heart, who alone can see God—such as could see the Father who dwelt in the *man* Christ Jesus, will be prepared to glorify Him *in his saints.*

MANNER OF CHRIST'S SECOND APPEARING.

In Matt. 18: 10-16, Christ tells his disciples that he taught in parables, because unto *them* it was given to know the mysteries of the kingdom of Heaven, but unto the multitude it was not given; for in them was fulfilled the prophecy of Isaiah, 6: their heart was waxed gross—their eyesight, hearing, and understanding being gone:—But blessed are your eyes for *they see*, and your ears for *they hear*." Those who are ripened for the great Harvest, need but short arguments; and those who are not, will not be moved by *arguments*—though they are as invulnerable as the throne of Jehovah. We are to look for Christ in the "clouds of heaven," (Heb. 12: 1,) but we are to look with eyes that can see:—We are to listen to the voice of the Seventh angel, announcing His appearing, but we are to listen with an ear that can "hear what the spirit saith unto the churches." We are to see the Lord Jesus revealed from heaven with mighty angels, in flaming fire," (2 Thess. 1: 7, 8,) but it is a fire that "shall burn as an oven," (Mal. 4: 1,) concealed from natural sight—it is the fire of God. We

Digitized by Google

are to see him taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; but it is to be with sword, famine and pestilence; as predicted by all the prophets—and at the time when "He shall come to be glorified in his saints"—when "He shall gather together his elect from the four winds"—in "the dispensation of the fulness of times," during which, all things in Christ will be gathered together in one; both which are in heaven, and which are on earth, even *in him*. (Eph. 1: 10.) In this collected body, Christ is to be seen with the same kind of an eye that can see God. Here his people are to be tried, and the chaff separated from the wheat. Here "every branch *in* me [Christ] that beareth not fruit he taketh away."

The order in which this perfecting work is carried forward, to make the saints like Christ's glorious body, is presented by Christ, under the various symbols of "the vine"—the "sheepfold"—the "mustard seed"—the "garner"—&c. It is described by Paul under the figure of a body, in 1 Cor. 12: where "all the members have the same care one of another." As our space is limited, we will dwell upon this figure, briefly to show the manner in which the body of Christ's Second Appearing developes itself.

Adam was a "figure of him that was to come,"

Digitized by Google

Rom. 5: 14. He was placed at the head of the old creation, as Christ was head of the New. "The invisible things of him [God] *from the creation of the world* are clearly seen, being understood by the things that are made, even his eternal power and God-head." Rom. 1: 20. This head of the original creation is the "God-head" because it was by Him placed at the head of that creation "from the foundation of the world, (not before.) Keeping in your mind's eye the figure of the human body—look further at the developement of the God-head of the old creation—that which is first—the natural body. Its head comes forth on this wise. "In the day that God created man, in the *likeness of God* made he him; *male* and *female* created he them; and blessed them, and called THEIR NAME *Adam*. This was true when none but the man was seen or known at the head of that creation. The female had not yet appeared, though she was in the man, and constituted a part of him—so that he could not have been Adam without her. "He called *their* name Adam. But when the work of creation was in a proper state for the God-head to be further developed, or the Government of God established; the *woman* appeared in her proper place—an "help meet" for man—taken out of him, and thus the Generations of the first Adam began. Now we have a right boldly to reject a

Digitized by Google

"Second Adam" unless he be a proper antitype of the first.

The members of the body of that Creation, of which Adam and Eve were the head, are reckoned dead in Law—"dead in trespasses and in sin." "As in Adam all die, *even* so in Christ shall all be made alive; but every man in his own order. Christ the *first fruits*, afterward they that are Christ's at his coming." The subjects of that creation being dead in Law; and its works, order, government, and arrangements set aside for a more perfect order, in a *New* and Everlasting Age, by no means destroys the aptitude of the type or figure.

Christ appears then as prefigured, at the head of the New Creation. This is acknowledged by the Apostles. "Who is the *beginning*, the first born from the dead, that in all things he might have the pre-eminence." Col. 1: 18. "I am Alpha and Omega, the *beginning* and the ending saith the Lord." "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Rev. 1: 8; 3: 14; 21: 6; 22: 13. He cannot be understood as the beginning of the Old Creation, for he was not the first man Adam." And in the same "Revelation which God gave unto him, He says, "Behold I make all *things* new,"—*things* already made—again to be made *new*. Rev. 21: 5. We have as faithful a description of the New Creation, given in the New Testament as could be given

Digitized by Google

in the first dawning of that work. Had those faithful Apostles lived in the midst of scenes such as those with which we are surrounded—when God is putting his Laws in the hearts of his people, and writing them in their minds, they could have boldly testified how, and in what sense Adam was the "figure of him that was to come." God made the "last Adam" *male* and *female*, and called their name Christ. The elements of the New Creation were in disorder until the woman appeared—bearing the same cross, and living the same life that the man did:—Opposed by the same spirit, persecuted and imprisoned for preaching and practising the same doctrines: She participated in the same mental anguish and travail of soul, and shared the same spiritual gifts. Such is the spirit developed in our Mother; and as proof of its goodness, we have only to refer to the fruits of this parentage. As the opposer is cut off from every claim to knowing Christ after the flesh; he must acknowledge the spirit which has pervaded this work from its first developement, to be the spirit of Christ, or throw aside every evidence upon which he has hitherto relied, to prove the existence of such a spirit at all.

The God Head being thus developed, the work of the new creation commences. The first Adam's work was a work of generation:—That of the Second Adam, a work of regeneration. The first Adam's work was in the natural creation—that of

Digitized by Google

the Second Adam, to create them anew,—to bring them out of Adam into Christ—out of the world into an order "not of the world."

The rule for judging this work is a safe one. "If ye believe not me, believe the works," (not the *words* of wicked men.) In the name of kind Hsaven we ask, if goodness, kindness, love and affection, exemplified in *deed;* and that too where there is the same selfdenying and cross bearing as existed with Christ and his disciples in the first Advent, does not prove a work to be of God, how can mere *talk* prove it? If you can find better children than the children of Christ and Mother, you will only the more strongly establish the great truth's here advanced. The doctrine may seem to some strange, new, and even ridiculous; but if so, it will be from the force of education, and *natural* training. The ridiculousness of the thing, according to true reason, is on the other side of the question. Christians generally profess to be *begotten* of God—born of the spirit—to have a heavenly Father,—spiritual brethren and sisters, yet no Mother. While the principle of the parentage exists in every part of both the animal and vegetable creation, why exclude it from the Gospel work? Especially since it is by these "things that are made," that the "Eternal power and God-head," were clearly to be seen. While the body of Christ is constituted of males and females, (as the "woman is not without the man, nor the man

Digitized by Google

without the woman in the Lord,) so also the same necessity exists for male and female in the Head, as in the Body.

We will subjoin an extract from a letter written from Harvard, Mass. Feb. 8, 1847. upon the doctrine of

THE RESURRECTION.

DEAR BRO. ENOCH:—

I think the "Day Star" has shed some light around in this region, but still the people seem to be much in the dark, and especially respecting the real nature and character of Christ—His death and resurrection. There are some "Advent Brethren," and some others around here, who appear to be sincere and desirous of knowing the truth, but it seems very hard for them to give up the idea that the same body which was crucified, and laid in Joseph's tomb, did not arise from thence, and ascend into Heaven; and hence they conclude that without the appearing of the same body there is nothing to appear. This seems to be an affirmation that nothing is real, except what is visible and tangible to the physical senses; while I think exactly the reverse is true, and that the invisible things are the real things, while those that are tangible to the physical senses are but shadows.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal Power and Godhead." Romans 1: 20. Again, He that descended, is the same also that ascended." Ephes. 4: 10. Now if that Body which was born of the Virgin, descended from Heaven, it also ascended; but if otherwise, that theory must fall to the ground. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared for me." Hebrews 10: 5. Thus we see that the Lord Jesus Christ was a living, thinking, intelligent being, before he had a body; but to come into this world, it was necessary that a body should be prepared for him; for we say that when a spirit is out of the body, it is in another world; so that to come into this world, he must come into a body; and to go out of this world he must go out of it. But people cannot see until they get their eyes

Digitized by Google

opened; nor even then, if they are in the dark. Therefore we hail with joy the appearance of the Day Star, shedding its silver rays on a dark world, to direct the benighted traveller to the sun of righteousness.

Dear Brother, I feel a desire, I conclude in common with all my brethren, that some of this darkness may be dispersed, so that the honest seeker can have the light of life; and am therefore willing to contribute my mite for that object.

First, to those who affirm that the Body of Christ did ascend into Heaven: I must say, that I can see no grounds for such a belief, either from reason, or revelation. One thing is certain, we must believe a thing, or we must disbelieve it: If we say we believe in the resurrection of the body, then to be consistent christians, we must follow out that belief and see how it will compare with the doctrine of Christ and his Disciples in primitive times. But in order to get at the truth it will be necessary in the first place to remark, that at the time of the resurrection the Apostles were but natural men, "For as yet they knew not the scriptures that he must arise from the dead." John 20: 9. And the holy spirit was not yet given to lead them into a knowledge of spiritual things; of course they could conceive of no resurrection, but the resurrection of that same Body. And admitting that they said many things at that time which seemed to favor that side of the question; yet I think it may be fairly proved from their writings, that after the day of penticost they saw things in a very different light. For they tell us of Christ being put to death in the flesh; but quickened in the spirit,—of his being seen in the spirit; but not a word about his being seen in the flesh. Yea says Paul: "Though indeed we have known Christ according to the flesh, yet now henceforth know we him no more." 2 Cor. 5: 16. I think if the Apostles were believers in the resurrection of the natural body, they involved themselves in a most inconsistent and contradictory course of reasoning. For at one time they tell us, that if Christ's Body is not risen, then is our preaching vain, and likewise that they are found false witnesses of God &c. and then they tell us, that flesh and blood cannot inherit the kingdom of God. Some of the "Advent Brethren" have seen this inconsistency and have tried to reconcile it in this way:— It is true that flesh and blood can not inherit the kingdom of God, but flesh and bones can;

Digitized by Google

but this is full as lame as the other, for flesh is as positively excluded from the kingdom as blood, so that if any part went up, it was only the bones; and need I say that this is not only an absurd but a most ridiculous idea. Again, they would instruct us that the resurrection of Christ's body from the dead, is the pledge of the resurrection of all others. And then tell us of what they account as loss for Christ, and of the labor which they underwent, that if by any means they might attain to the resurrection from the dead. Again, they affirm that the death of Christ was what he suffered upon Mount Calvary, and then tell us, "In that he died, he died unto sin once," emphatically, as if there might be some misapprehension with regard to the peculiar character of his death. They also tell us of his raising Lazarus and others from the dead, and then declare that Christ was the first that ever did arise. "He that descended is the same also that ascended" Here the question presents itself, is it possible that the inspired Apostles had so little understanding of spiritual things as for one moment to believe that the body of Christ descended from heaven? If not they never could believe that it ascended into heaven. The Lord from heaven is a *quickening spirit*. The question which will naturally present itslf here is, what then did become of it? Moses has declared that "Secret things belong to the Lord our God; but those things which are revealed, belong to us and our children." It is sufficient for me, that the sacred word has declared that flesh and blood can not inherit the kingdom of God. I have my doubts whether the Apostles themselves ever knew what became of the body of Christ, for I do not believe the Lord ever intended that mortal man should know, what became of the body of his blessed Son. If he concealed the body of Moses lest the people should worship it, he certainly had far more reason for concealing the body of his only begotten and dearly beloved Son. But says the objector, the apostles tell us that he appeared to them in a body which bore the marks of the nails, and of the spear, and ate and drank before them &c. How do you account for all this; if it was not the same body? For argument sake let it be granted that it was the same body. Then I would ask, how I am to account for the varions appearances which he assumed at that time? First in the form of a gardener, then of a stranger, of his coming into the room the doors being shut,

Digitized by Google

and of his disappearing in open light. To my understanding, for a spiritual body to do all this and more, would be nothing extraordinary, but for a material body it would be next to an impossibility;—a thing which we have no account that Christ ever did before his crucifixion, although he declared that all power was given him in heaven and earth. It is evident that he possessed a body which could assume almost any form; a property not at all peculiar to matter. But says the objector, it was raised a spiritual body; very well, then of course it could not be a natural body; and this destroys the whole drift of the argument; unless it be contended that the *it*, that was raised, was the natural body, spiritualized:— But "that which is born of the flesh is flesh, and that which is born of the spirit is spirit; and this argument would go to prove that Christ was not born of God, until the body of flesh was changed into spirit; and hence previous to that event could not be called the Son of God; which would contradict in round terms his own express declaration. Again, if that *it*, which was literally crucified was the real Son of God, I would ask, what need was there of a change? And as spirit can exist without matter, I see no reason for changing matter into spirit at all, even could it be done:— But if this changed matter was the Son of God, it must have undergone two changes; for the same that descended also ascended: So when it descended it must have changed into matter—not took a body upon himself, as is testified in the word; but just descended and changed into matter, and after his crucifixion changed back again, and ascended to the Father.

Thus we see that this idea of the matter, or flesh and bones being changed into spirit, is not only at war with the words of Christ and his disciples—but is at variance with reason revelation, and common sense. So then, as Christ's resurrection was not a change of matter, or raising of the material body, so also shall be our resurrection. We shall be "raised to the Divine, and not the Divine descend to the human again," is a sentiment that can not be overthrown. This sentence, "A spirit hath not flesh and bones as ye see me have," is commonly received as positive proof that it was the same body: but when two or three reasons are considered I can see no proof in the expression. And first, the intention, which was to convince them that it was the same Lord Jesus, and dispel their fears, and render them conversable. "For they were terrified and affrighted and

Digitized by Google

supposed they had seen a spirit." From this it appears they knew but very little about spirits, and I conclude that he saw that this was the only way to calm their fears and convince them that it was even he, their Lord and Master, and thus render them familiar. But perhaps some might say, this involves the Savior in using deceptive measures, which is altogether inconsistent with his character. But I have no doubt but that all will agree that he had a good and sufficient reason for saying, our friend Lazarus sleepeth, and afterwards telling them plainly, Lazarus is dead. And so if he should at first say, a spirit hath not flesh and bones as ye *see* me have, (or as ye behold me as having,) until their minds had become calm enough to understand the matter rationally; I can see no intention for any deception in the case.

Secodly, it contradicts the general tenure of his doctrine with regard to the resurrection.

Thirdly, he used similar language while he was yet with them, for instance. "He that liveth and believeth on me shall never die; this taken literally, contradicts all philosophy and experience of every living creature. Again, "except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," if this is to be taken literally, then to make the Savior a consistent reasoner, the inference is perfectly clear and the fact fully established, that we shall have to eat, (literally) the flesh of the Son of man and drink his blood, or not have life. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water," again he says, "I am the Vine, and my Father the Husbandman;" compare this last with the one in question. "A spirit hath not flesh and bones as ye see me have;" He does not say I have flesh and bones, or I am flesh and bones; but he says *I am the Vine!* Now I presume the most strenuous advocate for the literal meaning of this text would not affirm that our Savior meant that he was literally *a vine;* but that a vine was a fit representation of him; then of course when he said, a spirit hath not flesh and bones as ye see me have, he did not mean that he had (literally) a body of flesh and bones, but that a body of flesh and bones was only a figure of the true body "The flesh profiteth nothing," then of course the spiritual is the only real substantial and eternal body, and that our Savior did possess such a body and no other, there appears to me to be nothing wanting to prove. The Lord from heaven is a

Digitized by Google

quickning spirit ; and the same that ascended, is the same that "shall so come in like manner."

Here it would seem we might rest the argument, with regard to the resurrection of the animal body, and come to the Apostles plain statements. "How are the dead raised, and with what body do they come ?. Here the Apostle proceeds to show what the resurrection really is, and in the first place says, "Thou fool, that which thou sowest is not quickened except it die:" This appears to be a kind of reproof to those who understood the resurrection to be literal; for he calls them fools, or as having very lit le understanding of the nature of the resurrection; and refers them back to what some had said, "how are the dead raised, and with what *body* do they come," if it is not a body of flesh and bones? He then proceeds to illustrate the subject and to tell them plainly "Thou sowest not that body that s all be," but God giveth it a body. And the whole drift of his reasonings go to prove. that the resurrection of the dead is rising out of Adam into Christ—out of that which is earthly into that w ich is heavenly—out of corruption into incorruption—out of dishonor into glory—out of the natural body into the spiritual body. "There is a natural body, and there is a spiritual body." And a little further on he tells them, "As we have borne the image of the earthy we shall also bear the image of the heavenly," And then as if to put the matter beyond all doubt, he says, "Now this I say brethren, that flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption." And in the 2nd epistle to the Corinthians he says, "For we know that if our earthly house of this tabernacle were dissolved we have a building of God a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. Therefore we are always confident, knowing that while we are at home in the body we are absent from the Lord. We are confident I say, and w lling rather to be absent from the body, and present with the Lord." The resurrection then, as proved from the Apostle's own statements, is not the reanimation of the old body; but the resurre tion of the soul—the coming forth of the moral or intellectual being out of that state of sin into which Adam had plunged himself and posterity by disobedience, and coming into Christ who is the resurrection and the life. "For as in Adam all die, so in

Digitized by Google

Christ shall all be made alive." It is the springing up of the immortal part out of that state of apathy and insensibility to heavenly and divine things, into a lively sense of the things of God and of the requirements of the Gospel—out of a state of disobedience to the laws of God, into a state of conscientious obedience to the divine requirements. In short it is arising out of the elements of natural life, into the elements of spiritual life, out of the flesh into the spirit, out of Adam in whom all die, into Christ where all are made alive. In this sense we are "the children of God, being the children of the resurrection." "He that soweth to his flesh shall of the flesh reap corruption." Hence it is written, "It is sown in corruption, (or in the corrupt nature and works of the flesh,) it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body:" of course it is not the old body, for thou sowest not that body that shall be, but God giveth it a body as it hath pleased him. "Now I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." If this be true, then the flesh and all its works, must be forever excluded from the kingdom of God, for wherever the flesh is there is corruption; consequently a man born of his father and mother who are one flesh, he is flesh, and therefore subject to corruption. Accordingly it is said, the children of this world marry; and thus become one flesh, and through the operation of that corrupt nature bring forth a corruptible seed, a seed, whom Christ and his Disciples have spoken of as being dead. But he whom God raised from the dead saw no corruption; that is, he never indulged any propensity of that nature of sinful flesh and blood which he took upon him; and thus opened a new and living way through the veil, that is to say his flesh, into the holiest of all. When this was accomplished he became the first fruits of them that slept, or the first that arose from the dead. And all who took up a full cross against the flesh as he set the example, daily crucifying it with its affections and lusts, living correctly by the faith of the Son of God, were considered in Christ, or in the resurrection; and therefore were declared to be the children of God, being the children of the resurrection. And hence says Christ "They that shall be accounted worthy to obtain that world and the resurrection from the dead,

Digitized by Google

neither marry nor are given in marriage, but are like unto the Angels; that is they serve the living and true God, and what do the Angels do more?" Neither can they die any more; for having once died in Adam, in whom all die, and having been brought to life in Christ, in whom all are made alive, they can die no more; death hath no more dominion over them. And this is confirmed by the word of Christ in another place. "He that liveth and believeth in me shall never die." And the Apostle says, that a man may be dead and buried with Christ, and yet have end reign with him upon the earth. "Now if we be dead with Christ, we believe that we shall also live with him." Knowing that Christ being raised from the dead, dieth no more. Likewise reckon ye yourselves dead indeed unto sin, but alive unto God. Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive from the dead. Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the father, so also we should walk in newness of life.' "The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." According to these words the time of raising the dead had then come and according to the Apostles testimony, they were the subjects of it. "If ye then be risen with Christ, seek those things which are above, at the right hand of God where Christ sitteth. Set your affections on things above, and not on things on the earth. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry; for which things sake the wrath of God cometh on the children of disobedience. In which ye also formerly walked when ye lived in them; but now ye have put of all these things," &c, The resurrection then, as I understand it, is the same as regeneration; for we become the children of God, being born not of blood, nor of the will of the flesh, nor of the will of man, but of God." And we are all the children of God, being the children of the resurrection.

Now my dear brethren and sisters, "scattered abroad," what say you? Are you ready to give up all that stands in the way of your rising from the dead, that Christ may

Digitized by Google

give you life? Are you ready to forsake father, mother, wife, children, houses, lands, and your own carnal life also, so that you may be numbered with that glorious company who stand with the Lamb on Mount Zion? Of whom it is said, these are they who follow the Lamb whithersoever he goeth. Are you ready to follow the Lamb whithersoever he goeth, denying yourselves of all ungodliness and every worldly lust? These are serious and weighty questions, and my prayer to God is, that they may be seriously and candidly considered by all who cherish that blessed hope of the glorious appearing of the Great God and our Savior Jesus Christ; who hath given himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works.

The Man of Sin.

Many have understood this "man of sin, as having special reference to the Papal power. That may be one branch of its operations, but that it constitutes him *entire*, is difficult to prove. To comprehend his character, will greatly aid us to an understanding of the cross-bearing required of us.

The first character of tihs "abominationof desolation" is, that he "sitteth in the temple of God, or stands "in the holy place." God's people are his temple, 2 Cor. 5: 15. They are the holy place, 1 Cor. 3: 15, 17. Ezek. 43: 7. Any thing unclean or impure, in this temple, or holy place, is standing where it ought not, and of course polluting the sanctuary. If it should be made to appear that the man of sin has never till now, been revealed to you, you will then have the reason why you are not gathered with God's people. The effects of the bright-

Digitized by Google

ness of Christt's coming, upon the man of sin, will amount to nothing, so far as you are concerned, till you know who, what, and where he is. This man of sin is placed at the head of all transgression:—It is the head of the serpent which Christ was to bruise. It is the grand centre, or seat of human depravity, around which the lesser evils all cluster.

The corrupt principle of *lust* carried out into acts of transgression, is evidenced to be the first sin: For sin being the cause of shame, universal practice, as well as the declaration of Gen. 3: 7, proves which part we are the most tenacious of covering, and of course where the seat of sin is, "Why did the shame occasioned by sin, fall particularly there?" "If the transgression of our first parents is to be considered in a literal sense, and not prefigured by this forbidden fruit, why did not the shame fall upon the transgressing hand that plucked the fruit, and the mouth that ate it? But not so: The curse fell upon the part which was covered. "I will greatly multiply thy sorrow, and thy conception; in sorrow shalt thou bring forth children; and thy desire (lust, *margin*) shall be to thy husband, and he shall rule over thee." Why thus? Because the punishments God inflicts, are suited to the crime committed. The Israelites lusted for flesh, and their punishment was to have their fill of it, till they died with it between their teeth. If the serpent was a literal snake, and Christ the seed of the woman; the promise is no

Digitized by Google

more fulfilled in him than in others. The figure used is not the substance; should it be admitted that all the circumstances of the first transgression literally transpired as stated. Life, is there represented by a tree; and the knowledge of good and evil, is also represented by a tree. So the serpent has his *head*, and the woman her *seed*, in a figure. The tree of life still remains, (Rev. 22: 14.) and so does the tree of the knowledge of good and evil, or the serpent's head. Christ saw this in the Pharisees, when he said "ye serpents, ye generation of vipers." If Life has its fountain, or head, in Christ the life of the world; so has death its head or controlling principle among the vile affections of the human heart.—The head is the highest or superior part, and all the desires of fallen nature are low and mean like the serpent; so it must be among these that the serpent's head is to be found, and that head must be the tallest of these base desires—the one in which the fallen man finds his most supreme delight." It is *lust* for the sexual connexion, in both male and female. This is the head that Christ was to bruise. So it is written, "mortify therefore your members which are upon the earth; *fornication*, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry,"—placing the head of the serpent [Fornication] foremost. It must be ad-

Digitized by Google

mitted that the corresponding desire of the flesh between the different sexes, is more powerful than any, other passion that exists in human nature; and that God requires the flesh to be crucified "with its affections and lusts." It is this that commences the serpent work in the youthful heart, growing with its growth, and strengthening with its strength, till the infatuated being; completely unmanned by its power, is borne forward with fearful rapidity toward the gates of destruction; alike regardless of the perilous results, the counsel of friends, or the commandments of God. Lust blinds the eyes to every danger, stops the ears to every melting strain of mercy, and freezes the heart to every ray of heavenly light. Deny thyself," may ring about his ears in tones of thunder, yet it will find a place in the heart of a rock as soon as his, while the flesh rules; or till this man of sin is destroyed by the brightness of Christ's coming.

When this subject is broached, the children of the flesh at once cry out "for shame!" It is a subject too sacred to enter into common conversation; thus showing that it is exalted above all that is called God, or that is worshipped. Blaspheming the name of God, does not excite half the horror, with the mass of professed christians, that it does to make mention of the names by which the dark work of lust is carried on.

Digitized by Google

Have you been waiting for Papacy to be *revealed*, in order to witness a work of Christ's coming in its destruction? Did not that begin to be revealed 1300 years ago? To reveal a thing is to bring it out of darkness into the light, so that it can be seen and understood. Papacy cannot possibly be more clearly revealed than it was centuries ago; and it is less revealed now, than it was 50 years ago. It is the revelation, and not the bare existence of the man of sin, that is connected with Christ's Second Coming. Whoever dreamed in the height of his joys, and the brilliancy of his hopes, to find suddenly revealed, a new claim upon the flesh; a claim that many professed Christians have rejected,—chosing death and damnation eternally, in the face of the clearest light, in preference to foregoing the pleasures of *lust* for a season.

Under cover of the *marriage contract*, a full and unrestrained licence is supposed to be given for the gratification of *lust*; thus making the great God sanction that which he says "is not of the Father, but is of the world." (John 2: 16.) Thus claiming the right to *gratify*, as Divinely authorized; when the commandment is to *crucify*. Had the order of nature continued, in the room of the dispensation of Grace under which we now live, what authority is furnished under the law, for the gratification of lust? Marriage in its institu-

Digitized by Google

tion, before its abuses were legalized, was honorable in all—free from evil in its own order, "but it does not belong to the order of Christ." "Multiply and replenish the earth," was the end of the license: (compare Gen. 1: 27, 28, with Gen. 2: 20, 25.) God was displeased when man stepped over the original bounds, (multiply) and corrupted his way. It was for this cause that the old world was swept of its inhabitants. (Gen. 6; 1-6.) And it is for this leading cause that the heavens and the earth which now are, will soon meet their final doom, as is every where shown in the scripture, by its being placed foremost in the works of the flesh, against which the wrath of God is revealed. Had Christ appeared as many expected in the autumn of 1843 or 4, what benefit would it have been to those who looked for him before the flesh was completely subdued, and every thought brought into captivity, and obedience to Christ?

If the Pope of Rome enthroned in the temple, or the Papal power exalted in the Church, be the Man of Sin, to be destroyed by the brightness of Christ's coming, why is it said, "to *them that look for him*, shall he appear the second time without sin unto salvation?" (Heb. 9: 28.) You have gazed up into heaven, and looked abroad upon the nations so much—so deeply concerned for others, that you have forgotten to look within.

Digitized by Google

The outside of your cup and platter, (or theories) has appeared indeed beautiful to men; but what kind of vessels are those that have borne these treasures! Within, full of all uncleanness, extortion and excess. This declaration will contain no force to those in whom the work of the new creation has not commenced. Such will never believe themselves to be other than the temples of the living God till they make an honest attempt to follow the example of purity given by Christ. This will bring to light the Man of Sin—the abomination of desolation standing where it ought not. A humble work for Christ at his Second Advent, to war against, and dethrone the Man of Sin—the strong man armed in his temple, (which temple are ye,) since you have looked for such desolations abroad. Wh n we looked for the storm without' then the clouds and tempests arose within. When it was seen that the decree had gone forth from the king of heaven that lust must leave his temple: like Joab, many fled to the Altar of God, and laid hold upon its horns—determined that under the marriage contract, God should justify the gratification of their fleshly appetites: But still the messenger demanded that it should "come forth," as in the case of Joab, but he said, nay; "I will die here." So of lust; its advocates cling to the Bible for support, till the spiritual purifying work within,

Digitized by Google

breathes its last and expires by the Altar. When I speak of lust, I do not wish to be understood as always refering to the *actual* sexual connexion, but to a violation of the laws of chastity. The work of transgression begins in the heart, it is true; but when lust has conceived it brings forth sin. It is worse than useless to talk of purity of heart while living in the flesh.

Marriage, and Worldly Relationships, Unscriptural, and Opposed to the Order of Christ.

"The children of *this world* marry and are given in marriage: but they which shall be accounted worthy to obtain *that world*, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are *equal unto* the Angels; and are the children of God, being the children of the resurrection." It is not those merely who have reached that world, but those who are "*accounted worthy*." And are not all christians accounted worthy? The logic of the thing is clear, that all true christians neither marry nor are given in marriage; but the children of this world do both. Christ set the example in this matter, and then said to his disciples, "ye are not of the world even as I am not of the world." Marriage was the order of the first Adam' as it is written, "He which made them at the *beginning*, made them

Digitized by Google

male and female, and said, for THIS cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be *one flesh*: wherefore they are no more twain, but one flesh." If it is argued that this is entirely literal, and no figure of the new Creation, remember that the principle carried out would prove too much:— It would prove that the man and his wife are no longer two distinct persons, but really included in a single body. But remember again, that while this was said to Adam, and practiced under the law, that no such appointment was ever made by God the Father, to Jesus Christ, the head of the Church, and beginning of the creation of God, while he was yet a partaker of flesh and blood. Rom. 8: 29; Col. 1: 18; Rev. 1: 5; Rev. 3: 14 It is in Christ, and not in Adam, that the restitution of all things is to take place. (Eph. 1: 10.) "The first man is of the earth, earthy; the second man is the Lord from heaven." "As is the earthy [Adam, one flesh with his wife] such are they also that are earthy; and as is the heavenly, [Christ, one spirit with the Father—without a wife] such are they also that are heavenly." Let the posterity of Adam marry if they will, and be one flesh; it is nothing but *flesh* after all: And "The flesh lusteth against the spirit, and the spirit against the flesh," and are contrary one to the other; but 'he that is joined to the Lord is

Digitized by Google

one Spirit." (1 Cor. 6: 17.) Marriage, and generation, are indisputably the order of the flesh; while CELIBACY, or CONTINENCY, and the REGENERATION, are the order of Christ: Therefore to place the former in the Church of God, in its perfected order; is an eternal contradiction of that order and union, where all things are common. To crucify the flesh, not even excepting the "one flesh," of which a man and his wife are said to be composed, is a part of the work under the order of Christ: It is indeed the very first work, inducting the believer into the first principles of discipleship to Christ: For "if any man *come to me*, and hate not his father and mother, and *wife*, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple. Luke 14: 26. God no where requires us to hate his children. Love is the order of his household, and the mark by which his children are to be known. The only conclusion to which the Bible student can come, relative to this text, is, that it is the human, fleshly relations here mentioned, and not the individuals, that are to be hated.

It is only by thus renouncing entirely, the order of the flesh, that we shall be able to keep "the unity of the spirit, in the bond of peace," claiming nothing of all we possess as our own, not even our dearest fleshly relations.

When the subject of purity, such as purifies from

Digitized by Google

lust, is urged; many have learned to say, God requires us to purify the *heart*; and as religion is an *inside* work, that it is a waste of time to talk of purifying the flesh. This may be a very convenient argument with which to hide *inside* corruptions, but it will not stand the force of truth. Make clean the *inside* of the cup and the platter, that the *outside may be clean also*!! No man ever did, or ever can purify himself from lust, till the inside is made clean. It is from the *heart*, that corrupt communications proceed: and when that fountain is purified the stream will be pure also. If ye live after the flesh, ye shall die: but if ye, through the spirit do mortify (not gratify) the *deeds* of the body, ye shall live.") Rom. 8:13.) He that soweth to *his* flesh, shall of the flesh reap *corruption*; but he that soweth to the spirit, shall of the spirit reap life everlasting." Gal. 6: 8. What man at the present time, with a clear understanding of the teachings of Christ, can enter into the marriage relation with a solemn appeal to God, that he does it in order to "sow to the spirit!" "That which is *highly* esteemed among men, is an abomination in the sight of God!" Luke 16: 15. What is more highly esteemed among men than marrying for the sake of its unlicensed appendages?

The works of generation are seated high above God—in every earthly temple. Let a man tenaciously cleave to this work of the flesh, in some, or all

Digitized by Google

its various branches, and he may worship what God he pleases, or as many of them; he will remain in good credit in community—perfectly fellowshiped by all classes as a good citizen. Some may argue to convince him that he is wrong, but the harmony is in no way disturbed. The believing wife, and infidel husband, (though the latter, by universal consent, is damned,) live together without difficulty; and people of a hundred different, and conflicting creeds, all move on without any serious complaints against each other, while all, in some way, worship at the shrine of fleshly lust; but let a man once take a bold and decided stand in the true faith of Christ, coming out of the generation, and following him in the regeneration, and all at once, his pretended, affectionate, christian friends, make the alarming discovery that he has awfully apostatized from God:—His relatives begin to wail and gnash their teeth; his neighbors for the first time, find out that he is a troublesome man—deluded—*dead* in fact, to them, in the only way in which he could die to the world, by bearing a full and decided cross against the flesh. This is his only crime. He has rigidly abstained from those things which they all acknowledge Christ never touched; and which none but a "vile miscreant," in their estimation, would ever accuse him of touching.

That this course of life produces a real death to the world, you have only to listen to the wailings,

Digitized by Google

and mournful lamentations, which they make over their friends who join the *Shakers*. "Is he gone! Is he gone!! O Lord Jesus have mercy! Is my brother gone for ever!!," said a man, (while walking the floor, and wringing his hands with anguish) after having expostulated in vain, with his brother to leave the Society. This is the way people do when they are made to feel that their friends are *dead*. And none of these *mourners* seem to have a heart to attempt to prove that their *dead* friends are not "alive unto God:" Nor have we yet heard it alleged that a *dead* man ought to have a wife and live in the flesh.

A thousand things may be objected to by the advocates of the flesh, without any interruption of hospitality, and kind feeling among relatives and neighbors, till a man takes up this cross of Christ, and with it bears his testimony. He may watch with the care, and guard with the solicitude of an Angel of God, the footsteps of his tender offspring; —he may pour out his very heart's blood to nourish her, that was the wife of his youth—whom he now too sacredly loves as the temple of the living God to pollute it: —He may watch over their present and eternal interests with the sleepless vigilance of God himself; yet it is of no avail:—He's Lost! Lost! for ever Lost!!! (in their estimation) because he will not bow to the man of sin, that is worshiped above every God. You may say, you have

Digitized by Google

no objections to all the purity which we claim, existing between man and wife, but do not break up your families,—do not separate them &c. When you have struggled as many have done, to obtain this victory in the domestic circle;—when your poor heart has been broken, and poured out its warm gushings in fountains of tears at your own weakness, you will be thankful to God, who according to his promise, has a place prepared, where he has erected walls of protection for his cross-bearing followers, and where the warm desires of honest hearts are fostered with the love of heaven, and nurtured from the fountains of salvation. I will venture to say that it is next to impossible to overcome the flesh, aside from the help which God bestows in the united interest of Saints. Surrounded by the unholy influences of the world, would require the purity of an Angel, and the power of Omnipotence to preserve our feet from falling. This will be granted so long as God wants us in the world: but after he calls us out of it, and we refuse to obey his voice, his arm of protection will no longer be stretched out for our defence.

That marriage, and the order of the flesh have no part in Christ, is clear from the requirement of forsaking, as previously quoted, as a condition of coming to him. The language of our Lord, in Luke 14: 26, is no deception; therefore let no one recklessly tamper with such heart searching truths. Be

Digitized by Google

honest with yourselves before God I beseech you, nor longer resist the power of this winnowing fan.

Here your dearest relations are singled out, in connection with your own life; as objects of hatred; and when he enumerates, and classifies the things to be hated, I must conclude that he means those very things, because they are the nearest to self. Surely, nothing can come closer to a man than his *life* and his *wife*, and when these are yielded (for both must be yielded together where true affection has existed,) the flesh is certainly *mortified*, and in a fair way to be *crucified*.

The aforesaid relations of father, mother, brother, sister, wife, children, &c., are all of necessity, fleshly relations; for they all proceed from the *twain* that are *one flesh*, and that which is born of the flesh, is flesh. If these fleshly relations are permitted to linger in the ranks of those who are born of the spirit, it is but a poor, lame, ineffective mission upon which Christ visited the world. Such relations have no part in Christ, but those who are born of the spirit, have.

It is not a man's *physical*, but his *carnal* existence that he is to hate; as well as all that supports it. It is the flesh that "lusteth against the spirit," which we are to hate. Flesh, in itself, is incapable of action, only as it is acted upon. It is a living, active, energetic principle, pleading for fleshly relations, partialities, and distinctions;

Digitized by Google

waring against the free, regenerating operations of the spirit, that Christ requires us to hate. If Christ is our pattern, what possible sin can we commit in adopting his rule for determining our relationships? He said, "whosoever shall *do the will of God*, the same is my brother, and sister, and mother." Mark 3: 35.

When we love our relations better than others who are equally worthy—what example or precept of Christ do we follow? These are partialities of the flesh, necessary to the support of the marriage relation, and irreconcilable with the impartial love of Christ.

"If any man have not the spirit of Christ he is none of his;" and if the spirit of Christ, esteems every one that doeth the will of God, a brother, sister, or mother; what right have we, after called to the obedience of Christ, to select a few of these, according to our fancy, and house ourselves with them to the neglect of the rest? Who is able to resist the cogent appeal of the children of this world, based upon the selfishness, want of charity, and humanity, existing among professors of christianity generally? I know it is argued that the bonds of union existing in a united interest among Believers, are not—cannot be so sweet and sacred, as those which bind the domestic circle: But where is the foundation for this argument? Not in the Bible surely. If it were true,

Digitized by Google

the claims of heaven itself would be an innovation upon these circles. It is building upon such false premises, that makes the mass of church members so unwilling to go to heaven, upon their own plan, when they have a chance. Thus has arisen the anti-scriptural notion, that God will work some supernatural change in our MINDS, against OUR PRESENT will, causing us to become less partial in our love, before he INFLICTS upon us the JOINT INTEREST, and IMPARTIAL LOVE of heaven.

In pleading against obedience to Christ's requirement of forsaking the marriage, and parental RELATION, &c. we are referred to Mat. 10; 37. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." That is, you say we are to love these relations *less* than we do Christ. Very well, Christ then must have no rival: And if we have no father, mother, son, or daughter, we have no rival to the love of Christ in these relations; yet we may love, as we do Him, every one that does his will. Could he have said it plainer than to say "he that loveth father, mother, son or daughter, is not worthy of me,—especially when he had already said, "if any man come to me and hate not his father and mother, and wife, and children, and brother, and sister, yea, and his own life also, he can not be my disciple?"

Digitized by Google

If the forsaking were only a mental, or *spiritual* forsaking, and no real action in the case, how is it that Christ comes "to set a man at variance against his father, and the daughter against her mother!" &c. How will a man's foes "be they of his own household?" What becomes of these inevitable attendants of the gospel! You may edify us in giving some modern instances of domestic divisions occasioned by following Christ. But did not Christ himself say that it was unlawful for a man to put away his wife, "except it be for fornication?"

Most certainly! "from the beginning God made them male and female:" For *this* cause shall a man leave his father and mother, and cleave to his wife." For *this cause*; not for the cause that Christ had come and said "forsake" and "hate." When the gospel comes and finds these bonds of union under the law, which were established from the "beginning," Christ prohibits violence being done to the provisions of that law. His teachings overthrow every selfish relation, as we have seen. The *united interest* was the order of his church, as upon that principle it was first established. The husband, in forsaking his wife to come into that bond, had no right to put her away if she chose to go with him, unless she had been guilty of fornication. It has been already proved that Christ requires the dissolution of the practices, and partialities necessarily

Digitized by Google

connected with the marriage contract. So the wife children &c. must be forsaken. He here declares (Mat. 19: 9.) after there is a separation, that the marrying of either party to another, is adultery—a violation of the law.

With the prohibition of Christ, relative to putting away the wife, agrees the words of Paul 1 Cor. 7 12. "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away." So if the wife is chaste, though not a believer, she has a right, to the temporal benefit of the united interest till sanctified by the believing husband, or until she chooses to depart. The unbelieving husband, or wife may depart if they choose, but are not to be put away. 1 Cor. 7: 11, 15. Where can an instance be found of a man putting away his wife, or a woman departing from her husband, because they were Believers, unless they unqualifiedly insisted upon bearing the cross of Christ, and no longer living in the sexual connexion? So the disciples understood the matter, when they said, "If the case of the man be so with his wife it is not good to marry." (Mat. 19: 10.) It is true that Christ said "All men can not receive this saying save they to whom it is given." (vs. 11.) It is also true that he said "strait is the gate and narrow the way that leadeth to life; and *few* there be that find it." (Mat. 7: 14.) Also, "Many I say unto you will seek to enter in, and shall not be

Digitized by Google

able." (Lu. 13: 24.) And in this place, "there be eunuchs, which have made themselves eunuchs for the Kingdom of Heaven's sake. He that is able to receive it let him receive it." (Mat. 19: 12.) Who is "able" to receive it? As many as are Christ's disciples: for the very relations that make them other than eunuchs, he himself has commanded to be absolved, as a condition of discipleship.

This is a work of life or death indeed.—He that findeth his life shall lose it; and he that loseth his life for my sake, shall find it." When the Gospel comes home to the heart and conscience in such severe and cutting terms, the mass declare, in an ill humor, that Christ does not require such terms, and so reject the whole; or fall into the mazes of some garbled system of theology, completely divested of a cross.

If there were no cross heavy enough to cost a man his *life* to bear it—no sword sufficiently keen to lay bare at a blow the most secret cords of union between the flesh and spirit, what multitudes would throng the narrow path! In such case, the declaration of Christ relative to the "Strait Gate," "FEW there be that find it," would be little appreciated and less understood.

If you think the price of salvation too dear, remember that no sacrifices are here urged only what Christ really taught, and which you can in no way evade; only by contradicting him, or bringing for-

Digitized by Google

ward opposing texts to blunt the edge of those that press to closely upon the flesh,—or in some way creating a fog in which you can make your escape undiscovered. To what miserable subterfuges are many now driven;—those too who claim Christ as a teacher—in order to sustain their fleshly claim! And no wonder for in it is their life. It has never yet been laid down, but it must be, or you can not keep it unto life Eternal.

In the reward promised to those who forsake, (Mark 10: 29, 30,) there are parents, children, brethren, and sisters, according to the Spirit; or that "do the will of God," and houses and lands, to subserve the work of the Spirit, ("now in this time,") and to be enjoyed as a reward, but *no wife*. Why is this, unless she belongs to the order of the flesh, and is not known in the gospel?

But if God's children are not permitted to marry, who are? "The children of *this world* marry, and are given in marriage. Luke 20: 34. These are not the followers of Christ, as he said, "They are not of the world, even as I am not of the world."

It is still urged by the advocates of the flesh, that the prohibition of marriage only extended to those who had been literally dead, and raised again; but what of the expression, "they that are accounted worthy?" Is no body accounted *worthy* to obtain that world &c. only those who are

Digitized by Google

raised? Certain ones who were bidden to the marriage supper of the Lamb were not *worthy*, (Mat. 22: 8,) but the laborer *is* (not shall be) *worthy* of his reward, (1 Tim. 5: 8,) and those who come in to inherit the promises are first accounted worthy: Mat. 25: 33.

How much allowance are you willing to make for the natural disposition of mankind, to push these truths, that are rather too pinching in their *present claims*, into the distance, or to cast them behind their backs? When the subject of the resurrection of Lazarus, was presented to Martha, she readily admitted that he would be raised "at the last day"—some time in the future,—any time but the *present*: But Christ, replied, "I am the Resurrection and the Life." He brought the truth to bear at once. So of this *worthiness*, to obtain that world, &c. It has been put away in the distance, for no other reason, when the truth is told, than to evade the bitter cross. Look at the matter in the light of this argument:—Will it be sin for me to do *now*, the very things that Christ has commanded; that I may NOW be accounted *worthy* to obtain that world, and the resurrection from the dead? Such a question raised in an honest heart, will soon dissipate these quibblings by which souls are engulphed in ruin. I might here add that the expression in Luke, "*shall be* accounted worthy," is a participle in the

Digitized by Google

past tense; so the correct reading amounts to this; "as fast as they are accounted worthy, or come into the number of God's children, they neither marry nor are given in marriage,"&c.

It is admitted by some that it would be wrong to marry at the present time —with the evidences we now have, that we are living in the resurrection age; but that the last named text enforces no particular obligations upon those who are already married. Is it indeed so! Are you married, and accounted worthy to obtain that world, &c.? Then you are placed upon an equality with the angels. Do angels have wives; and are they engaged in sexual connexions? Oh no! Nor do we any longer indulge in such connexion, though we have our wives. How then, (admitting this to be good so far,) have you complied with Christ's conditions of discipleship? (Luke 14: 33.) "All that a man hath will he give for his life;" but more if he had it, to retain this *stronger* tie.

You admit that in heaven, they neither marry nor are given in marriage," and are equal unto the angels. The prayer taught by our Lord, (Mat. 6: 10,) is also a favorite one, and that says, "Thy will be done in earth as it is done in heaven." When we pray thus, and at the same time stoutly contend against *doing* his will, as we *admit* that it is done in heaven, how are we to repel the charge of hypocrisy?

Digitized by Google

The great design of God, as all professing Christians admit, is ultimately to bring his children all into one happy family, both which are in heaven and on earth," where there is but "one Father of all," whose children bear his name, and where all minor distinctions, however dear, are forever lost. The difference between Believers and nominal christians is this; the latter hold that this gathering is in heaven, after people die, or by a sudden, supernatural change:—while the former believe it a gathering in earth, as well as heaven; (Eph. 1: 10;) and depending solely upon a strict and faithful obedience to the Gospel of Christ, as in the providence of God it may be opened, either in this world or the world to come, without any particular regard to the body of flesh and bones in which we live.

The common objection urged against the manner of life led by the followers of Christ is, that they are no benefit to the world, separated as they are from its governments, and disconnected from those domestic relationships out of which our population comes; and but for the "people of the world" it would soon be depopulated. We are perfectly apprised of the plausibility of such arguments. They are perfectly *natural*: Nor are we unaware that God recognises two orders of people, viz. "the children of this world," and those whom he hath "chosen out of the world." The work of the Gospel at the first Advent, (which was the "first fruits"

Digitized by Google

of the Great Harvest now to be gathered;) was to "take out of the Gentiles a people for his name" Acts 15: 14.—"If ye be Christ's then are ye Abraham's seed, and heirs according to the promise" Gal. 8: 29. These are the true Jews, and the manner in which this birthright to Abraham is obtained, is written in Gal. 5: 24. "They that are Christ's, have crucified the flesh with its affections and lusts." As God's people are *one*, they are the people "taken out of the Gentiles:" A people may claim to be the people of God, but if they continue to marry and engage in the works of generation, and train their children up in the church, they are a people taken out of themselves: They are not Christ's; consequently not the true seed of Abraham; for crucified flesh, with crucified affections, cannot increase, but "withereth" or "fadeth away." Thus the people of God are so described that none but the wilfully, or "willingly ignorant," can fail to know them.

In imparting instruction to his followers, Christ does not enter into a detailed explanation as to their every day duties, and their every day cross; but faithfully attends to his own, and then says, "follow me." But when the children of this world have tried every expedient to get Christ to *sanctify* their lusts, rather than be "*crucified* with him" from its rudiments, and finding not one ray of hope for the flesh from that quarter; they uniformly fly for relief to Paul, and seize upon some of his "dead letters"

Digitized by Google

sent to a Corinthian Church, just emerging from the dark shades of heathenism—a church to whom he "could not write as unto spiritual, but as unto carnal, even as unto babes in Christ." After every argument is adduced that can be brought out of 1 Cor. 7: the Apostle cleaves to the premises laid down in verse 1, ("It is good for a man not to touch a woman")and tells us, that those who marry shall have trouble in the flesh," consequently they are in the flesh, and "they that are in the flesh cannot please God," Rom. 8: 8. Those who marry, after the light of the gospel has shone unto them, are in the flesh and cannot please God. Why are we told "But and if thou marry, thou hast not sinned?" &c. Because "where there is no law, there is no transgression." Before the Gospel, or Law of the Second Adam, is clearly laid open, the Law of the first Adam is in force. Marriage is an institution of the latter, and not of the former; and who can deny but that it was Paul's labor to bring people out of the Law, and into the Gospel—out of the natural, into the spiritual, or out of the flesh into the spirit. In Christ Jesus he had "begotten them through the gospel," and this work of coming out of Adam into Christ was to progress, from their spiritual childhood till they were perfected. When the Gospel was first presented, while they were yet carnal and walked as men, he says; "to avoid fornication, let every man have his own wife, end every woman her

Digitized by Google

own husband." He does not present this as a commandment, or means of glorifying God, but "to avoid fornication:" —That is the *glorious* reason! Let the man who presents this argument, then hide his head for shame.

As a last resort the text is quoted, 'In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, forbidding to marry, and commanding to abstain from meats" &c. This must be Believers, exultingly cries the opposer! Why? Did you ever hear one of them forbid any one to marry? Did they ever have power to prohibit marriage? Have they ever, to your knowledge, put forth one effort to prevent people from getting married who were disposed so to do, further than is contained in their voluntary example of abstaining from that institution as being yielded by Christ to the children of this world, and at the same time bearing a faithful testimony against sin and in favor of gospel purity? Did not both Christ and Paul do the same thing? How much less than blaspheming against the Holy Ghost, is your application of this text to Believers?

If any person into whose hands these pages may fall, should wish to see the full Scripture argument on this point, let them consult "Dunlavy's Manifesto, "p. p. 303—325.

Evidences might be multiplied, sufficient to con-

Digitized by Google

vince gainsayers of every grade; but other callings, and want of room, demand that this brief expose should end. We do not expect to convert you by either *talking* or *printing*; for then you would not be converted upon Christ's plan. "Let your light so shine before men that they *seeing* your good works may glorify your Father which is in Heaven." This, then, is the most we can hope for, as the result of these labors. We therefore say, "Come and see," remembering on your way, (if you "enquire the way to Zion") that it was *evil reports*, which prevented the ancient Israelites from possessing the land of Canaan. If you hear *none* of these, the conclusion will be tolerably safe, that it is not the land of promise: But if it is a place of gathering for the saints, the devil will raise his *Giant stories*, as in olden time, by which he succeeded in discouraging the faint hearted Israelites—though it was acknowledged that the *fruits* were good.

Strangely, mysteriously, and kindly hath the Lord led his people hitherto! A Father's care hath protected, and his right hand hath brought us up out of this jargon of the elements of death, & screened our defenceless heads amid its desolations. A Mother's tender confiding love, melted our hardness, and her patience, perseverance and long-suffering, with such wayward sons and daughters, subdued our obduracy. I speak more particularly of my own class, or those who have been gathered into the fold

Digitized by Google

since the Advent movement of 1844. It has been indeed a trying work—even yet, the voice of mourning and lamentation, expostulation, and denunciation, is heard in *the distance*, from those who started with us from Egypt, but who are yet craving "flesh for their lusts" in the wilderness. Though the cry "delusion," "come back" &c. are short arguments, still there is no lack of sympathy for such arguments in the world, out of which God's people are chosen.

Shall we—prodigals—the favored of heaven—the *saved* amid the wreck and ruin of millions; shall we, on whom the eyes of heaven are fixed with hope, and to whom the Angels of God are "ministering spirits,"—we, in the Zion of God, to whom the myriads of earth, (in the entire failure of human schemes,) must look for the ministration of Salvation; shall we, Israel like, murmur at the cross, and complain at the hardness of our lot? Shall we covet again the leeks of Egypt—the gratification of our lusts—our old sink of pollution, because nature's depraved appetites makes the demand, and Scribes and Pharisees say Amen?!! Shall we again covet our ease, and wrap ourselves about with the treacherous web of selfishness, carnal indulgence, and natural partialities, while having before us the Godly, cross bearing example of the Captain of our Salvation? Why have our steps been directed hither, if it be not to complete the work of Salvation? It is not

Digitized by Google

for worldly gain, for the amount of labor we perform, (though no more than is necessary to perpetuate a healthy action of the physical organs,) with the same economy, self-denial, and the *cross*; would afford us a superabundance in any clime. Of this we are sure; for "Godliness is profitable to all things, having the promise of the *life that now is*," as well as that which is to come.

What do we here possess or enjoy of earthly good, that God has not promised to the votaries of the cross of Christ? And what does God here purpose to wrest from us but sin? We could not enter heaven and enjoy the society of the blessed, while in our lusts:—We could not sustain our domestic relationships and private interests there: And no revelation from God ever yet taught that death possessed the power, by merely laying aside our natural bodies, to introduce us to such purity, impartiality, and holiness. This is a work accomplished by faithful obedience to the Everlasting Gospel, and in no other way.

There is nothing possessed or enjoyed among the people of God, but what you may possess and enjoy upon the same terms that they do. If a hundred fold of houses and lands "now in this time" appears desirable, you may enjoy them with us, not as a servant, but as a son—a repenting, returning prodigal son, as the household comprises many such.

Digitized by Google

How Godlike is that system of religion where every one is "rewarded according as his *work* shall be"! Where every one gets just what they earn. This work cannot be the work of man, for in his fallen estate he will make provision for the operations of selfishness. There is not an inherent power in man, sufficient to enable him coolly to sit down and make a final settlement with his selfishness, and his lusts; for all mankind are radically alike. What one *naturally* loves, so does all the rest. It is therefore impossible for a natural man or woman either, to mature a plan that will not in some way minister to natural appetites. God alone is capable of introducing, and maturing among men, a system which ultimately requires every one to make a better provision for the rest in every temporal good, than they do for themselves; and neither look for or expect any other present reward than a justified conscience. It is this alone that will teach men to live in the sight of God, regardless of the frowns or favors of the world. It is this that will lead to the love of purity, and the hatred of sin. A principle like this, led Moses to 'esteem the reproach of Christ greater riches than the treasures of Egypt,' —the persecuted Hebrews to choose obedience, and the "fiery furnace" in preference to disobedience, and all the honors of "the province of Babylon." What emmotions of living joy does the spirit of self sacrifice enkindle in the breast, while ministering

Digitized by Google

to the comfort of those who have "left all" to follow Christ! It is a healing balm to the wounded spirit —a pledge of protection when dark storms of persecution lower, and a sure wall of defence against the violence and fury of its tornadoes. It is a safe guard amid the judgments of heaven, and a ministering angel in the darkness of the earth. It is this that adds new strains to the melody of Zion's sweetest songs, till the body of flesh in an Elysian tremor feels quite willing to relinquish its grasp, that the renewed man may find his proper sphere in a society still more pure and lovely; whose joys are more perfect and whose songs are sweeter still. Where unmolested by the enemies of truth, we can enjoy communion with the Angels of God, in our "house not made with hands, eternal in the heavens."

Digitized by Google

PRAISE THE LORD.

[BY SAMUEL HOOSER.]

O for ten thousand thousand tongues to sing,
The boundless goodness of our God and King!

I'll praise the Lord that I have lived to see,
This great and glorious year of Jubilee.—

I'll praise the Lord for precious gospel light,
Which does dispel the dark Egyptian night.—

I'll praise the Lord that I have found the Ark,
In which I did for Canaan's land embark.—

I'll praise the Lord for my unerring guide,
That leads me safe thro' tempest, wind and tide.—

I'll praise the Lord for time, for strength and aid,
To gather riches that will never fade.—

I'll praise the Lord for raiment, food and friends
And all the fruitful seasons which he sends.—

I'll praise the Lord for a foundation stone.
Which stands as firm as his Eternal Throne.—

I'll praise the Lord for the anointed two,
Who paved the way and fought their passage thro'.—

I'll praise the Lord for palms of victory,
And for the gospel sound of liberty.—

I'll praise the Lord for armour keen and bright,
Which put invading giants all to flight.—

I'll praise the Lord for useful iron shoes,
The serpent's head to mangle and to bruise.—

I'll praise the Lord for faithful leaders too,
Who teach us how to speak, and what to do.—

I'll praise the Lord for sweet melodious songs,
And for the oil that moves the singers tongues.—

I'll praise the Lord for grapes from Canaan's land,
To cheer the pilgrim on the scorching sand.—

I'll praise the Lord for the consuming flame,
That burns the goods which evil spirits claim.—

I'll praise the Lord for resurrection power,
And for a fold, where wolves cannot devour.

Pleasant Hill, Ky.

Digitized by Google

Digitized by Google